



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

398.06 .P668 NO.4 C.1

Remaines of Gentilisme

Stanford University Libraries



3 6105 047 672 543



1000  
1000  
1000  
1000

# The Folk-Lore Society,

FOR COLLECTING AND PRINTING

RELICS OF POPULAR ANTIQUITIES, &c.

ESTABLISHED IN

THE YEAR MDCCCLXXVIII.



*Alter et Idem.*

PUBLICATIONS  
OF  
THE FOLK-LORE SOCIETY.  
**IV.**

STANFORD LIBRARY

**PRESIDENT.**

**THE RIGHT HONOURABLE EARL BEAUCHAMP, F.S.A.**

**VICE-PRESIDENTS.**

**H. C. COOTE, Esq., F.S.A.**

**W. R. S. RALSTON, Esq., M.A.**

**E. B. TYLOR, Esq., LL.D. F.R.S.**

**COUNCIL.**

**Edward Brabrook, F.S.A.**

**James Britten, F.L.S.**

**Dr. Robert Brown.**

**Sir W. R. Drake, F.S.A.**

**G. L. Gomme, F.S.A.**

**Henry Hill, F.S.A.**

**A. Lang, M.A.**

**F. Ouvry, F.S.A.**

**The Rev. Professor Sayce, M.A.**

**Edward Solly, F.R.S., F.S.A.**

**William J. Thoms, F.S.A.**

**W. S. W. Vaux, M.A.**

**DIRECTOR.—William J. Thoms, F.S.A.**

**HON. SEC.—G. L. Gomme, F.S.A., 2, Park Villas, Lonsdale Road, Barnes, S.W.**

**154936**

BRITISH MUSEUM

# REMAINES OF GENTILISME AND JUDAISME.

BY JOHN AUBREY, R.S.S.  
=

1686-87.

EDITED AND ANNOTATED BY  
JAMES BRITTEN, F.L.S.,  
COMPILER OF "OLD COUNTRY AND FARMING WORDS:" JOINT AUTHOR OF  
"A DICTIONARY OF ENGLISH PLANT-NAMES," &c., &c.

LONDON:  
PUBLISHED FOR THE FOLK-LORE SOCIETY BY  
W. SATCHELL, PEYTON, AND CO.,  
12, TAVISTOCK STREET, COVENT GARDEN, W.C.

---

1881.

T.



## PREFACE.

---

THE manuscript (Lansdowne MSS. 231), which is now for the first time printed in its entirety for the members of the Folk-Lore Society, has long been known to lovers of folklore; and more or less copious extracts from it have been published in at least three different works. Attention seems to have been first directed to it by Mr. (afterwards Sir) Henry Ellis, who made extracts from it in his edition of Brand's *Popular Antiquities* (1813). More copious selections from it will be found in *Time's Telescope* for 1826, where, in the "Advertisement," it is referred to as follows: "To Henry Ellis, Esq., Keeper of the MSS. in the British Museum, our especial acknowledgments are due for many kind hints and communications, particularly as it regards some MSS. in the Lansdowne Collection that have escaped the researches of our literary ferrets, and the extracts from which cannot fail of proving an agreeable novelty to our readers." These extracts will be found at pp. 38, 40, 71, 74, 91, 98, 117, 123, 132, 158, 227, 231, 233, 251, 293-7, 302. In 1839 Mr. W. J. Thoms made numerous extracts for a volume entitled *Anecdotes and Traditions*, published by the Camden Society; to these extracts he appended notes which greatly



increased their value; the more important of them will be found in the Appendix (I.) to the present volume, the initials "W. J. T." being affixed to them, as well as the page where they will be found in the *Anecdotes*. In his preface Mr. Thoms says that with one exception the selections differed from those made by Ellis, which last, "combined with those here printed, may be said to comprise everything deserving of publication contained in the volume."

Notwithstanding this dictum of one peculiarly able to form a judgment in the matter, the Folk-Lore Society determined, soon after its establishment, to print the whole MS. Mr. Thoms's book has long been unobtainable; the extracts in *Time's Telescope* were hardly known—I have met with no reference to them; so that all that could be considered available for general use was contained in Ellis's edition of Brand, and this represents but a small portion of the whole work. In the present volume a faithful transcript is offered to the reader. I have carefully collated the proofs with the original; and, although it would be presumption to suppose that no errors of transcription from the somewhat crabbed MS. have arisen, I hope that these are but few and unimportant.

The work in its printed form speaks for itself: I may however be allowed to point out one or two circumstances connected with it. The MS. was evidently intended by Aubrey as a rough draft of what was intended to have been an elaborate work. As it stands it is disjointed, and there are numerous repe-

titions, while the same subject is alluded to in many separate passages. It was thought best to print the whole as it stood, and to trust to a comprehensive index to bring together the various references to the same subject. I have sometimes introduced cross-references in the text, but it was not possible to do this systematically; so that it will be necessary to consult the index to ascertain all the references to a given subject. Any suggestions or additions which I have entered in the text are placed in square brackets, as are also my own footnotes. Dr. White Kennett's initials are affixed to many of the notes; many more are in his handwriting, but not initialed, and to these I have appended "W. K." in square brackets. I have sometimes verified Aubrey's references and amplified his quotations, and here again square brackets will indicate what I have done, but I have not had the leisure to make these references at all complete. In one or two cases I have been obliged to omit a word or two which even in a reprint would be considered unsuitable for publication; but I have almost always allowed the text to stand as written, even at the risk of offending the scrupulous reader. I have thought this also the right course to adopt, because, had I cut out matters which seem to me offensive, I should have excised several passages which reflect unfairly upon the Catholic Church, as well as one or two to which Christians of all denominations would probably take exception. I need hardly say that I do not share Aubrey's views upon these matters.

The *Remaines*, while containing much of value, are not of equal merit throughout. Aubrey had the faculty of collection rather than that of selection, and he was clearly inclined to be credulous, and thought to be so by some of his most noteworthy contemporaries. The great naturalist John Ray, for example, expresses himself plainly on this head in a letter printed by Aubrey in the *Natural History and Antiquities of Surrey* (v. 410). He says:—

“I think (if you can give me leave to be free with you) that you are a little too inclinable to credit strange relations. I have found men that are not skilful in the history of nature very credulous, and apt to impose upon themselves and others, and therefore dare not give a firm assent to anything they report upon their own authority, but are ever suspicious that they may either be deceived themselves, or delight to teratologize (pardon the word), and to make show of knowing strange things.”

In the same work, however (iv. 407, Appendix), Aubrey gives the following justification of his conduct:—

“It may seem nauseous to some that I have raked up so many old western proverbs, which I confess I disdain not to quote. Pliny himself being not afraid to call them oracles, lib. 18, cap. 4: ‘Ac primum omnium oraculis majore ex parte agemus, quæ non in alio vitæ genere plura certiorave sunt.’ For proverbs are drawn from the experience and observation of many ages, and are the ancient natural philosophy

of the vulgar, preserved in old English and Norse rhymes handed down to us, and which I set as *instantiæ crucis*, for our curious modern philosophers to examine, and give *διόλως* to their 'Ολως."

At the present day, whatever we may think of Aubrey's credulity, all folk-lorists are glad that he did not "disdain to quote" the proverbs, sayings, and traditions of the people.

With regard to the notes which I have here and there added, a word or two of explanation seems needed. When I undertook to edit the work at the request of the Council of the Folk-Lore Society, I had hoped that these would be much more numerous, and that I should have obtained much help in my work from those who were far more fitted than myself to undertake the task. I regret to say that, although the work was sent in slip-proof to all the Members of the Council, I have received no assistance whatever from the greater number of them. I do not wish to be understood as complaining of this want of assistance—I know too well what it is to be more than fully occupied—but I mention this as tending to explain the fewness of the notes. Mr. Coote has given me one or two notes which will be found in the Appendix (I.), and to him and to Mr. Satchell I am indebted for much help in verifying the classical quotations. Mr. Solly has kindly assisted me on one or two points, and Mr. Gomme has been, as he always is, helpful. The authorities at the British Museum, with their usual courtesy, gave every facility for the transcription of the MS.



I soon saw that to do the work as it should be done would be to render it a complete treatise upon folklore, so varied are the matters upon which it touches; and this was not the intention of the Society in issuing the volume, which should be looked upon rather as a collection of suggestive notes, or a storehouse from which all may take away what suits them best. I have been at some pains, however, to collect from Aubrey's other works such passages as belong to folklore, and these I have placed in the Appendix.

The *Natural Hist. of Wiltshire* quoted is the volume edited by John Britton in 1847 for the Wiltshire Topographical Society; one or two of his additional notes, signed J. B., are added. By the kindness of the Royal Society I have been able to consult their MS. of this work; the extracts I have made from this, which have not previously been published, are referred to as *Royal Soc. MS.* I have not made extracts from what is perhaps Aubrey's most important work from a folklore point of view—I mean his *Miscellanies*; to have done so would have unduly extended the present volume, and moreover it is easily accessible in the cheap and handy reprint issued in 1857 by J. Russell Smith, which no folklorist should be without. Another work which I think is not as well known as it should be, and which may profitably be consulted by students is Pettigrew's little volume *On*

*the History and Practice*  
(London, 1844, pp. 167.)  
d to point out how fully

Aubrey's remark at p. 26, as to the effect of a great social convulsion like a civil war upon the customs and traditions of the people, is illustrated throughout the book. "Before the Civil wars" is a constantly recurring date for sayings and customs which Aubrey seems to imply, even when he does not actually state, did not exist after that period.

It need hardly be said that Aubrey has by no means exhausted the folklore of the classics from which he has made extracts. Those which he has given are rather indications of the richness of the mine which will some day, no doubt, be thoroughly worked—perhaps by a member of the Folk-Lore Society.

I have not thought it necessary to give any biographical sketch of Aubrey; the *Memoir* issued by John Britton in 1845 may be consulted on this head.

I trust that the little I have been able to do, imperfect and unsatisfactory as it is, will be accepted as an evidence of my desire to help forward the Folk-Lore Society to the best of my power.

JAMES BRITTEN.

Isleworth, February, 1881.



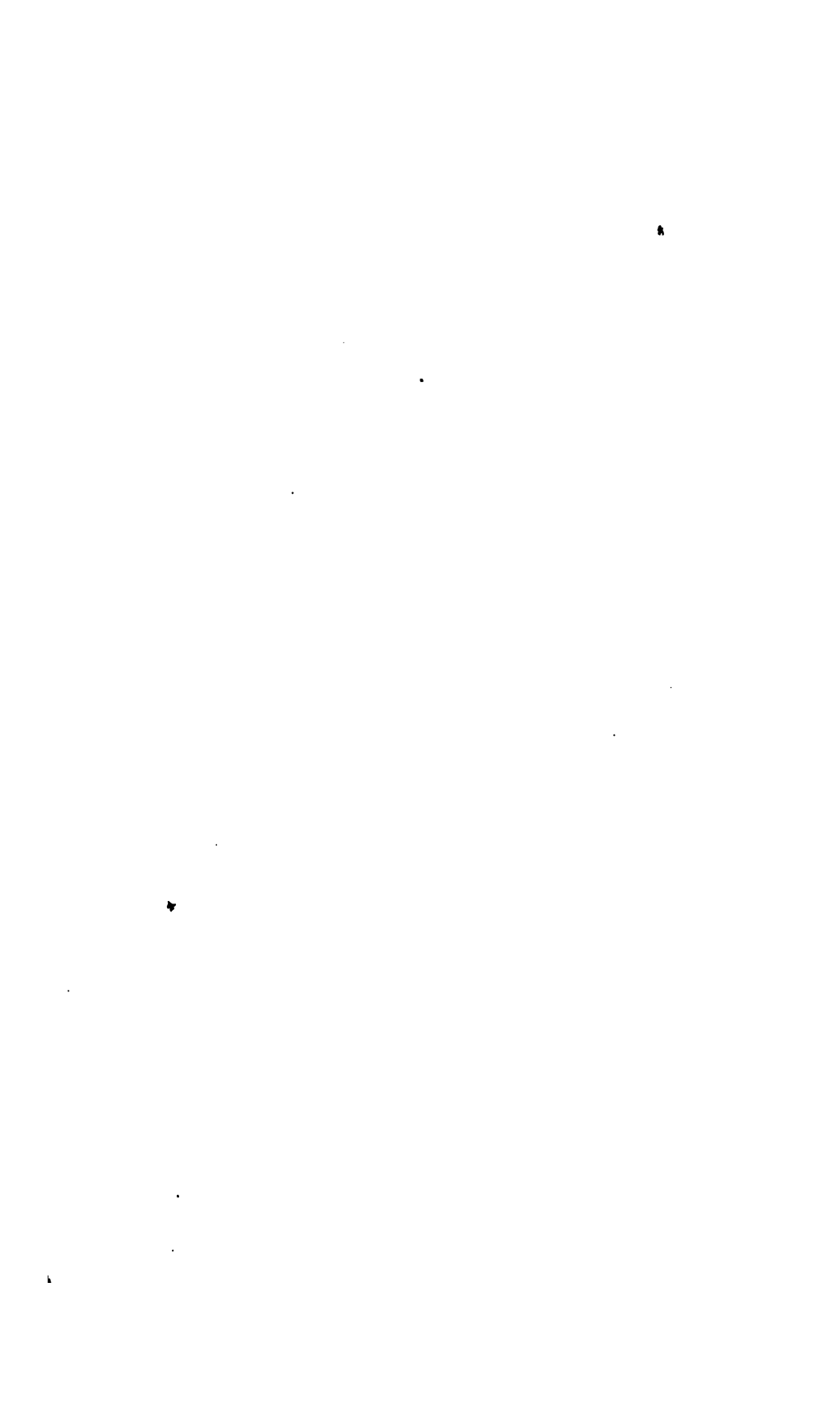
To his ever honoured Friend  
EDMUND WYLD of GLASLY HALL in y<sup>e</sup> COUNTY of  
SALOP, Esquier,

These REMAINES OF GENTILISME are dedicated as a small Token  
of ancient Friendship by his affectionate & humble

Servant

J. AUBREY.





REMAINS  
OF  
GENTILISME AND JUDAISME,  
BY  
J. AUBREY R.S.S.

---

Ovid Fastorum lib. iv. [vi. 417, 418]  
Caetera jam pridem didici puerilibus annis  
Non tamen idcirco praetereunda mihi.

See Hospinianus de Festis.  
Feb. 1686-7.



*Christmas.*



U-BATCH, Christmas batch Yu-block or Yule-block (from Aeolus?) (i.) a Christmas block. Yu-gams or Yule-gams, Christmas games: ab A.S. Gehal. Dan. yule-dag natalis Christi. hoc forte à Latino-Hebraeo Jubilum, Skinner.—Mr. Jo. Ray in his English Words.

Capt. Potter (born in the north of Yorkshire) says, that in the Countrey churches, at Christmas in the Holy-daies after Prayers, they will dance in the Church,<sup>1</sup> and as they doe dance, they cry (or sing) Yole, Yole, Yole etc.

Noel signifies Christmas in the French language: it seemes to be derived from Yoel as that from Æol. In y<sup>e</sup> West-riding of Yorkshire on Xtmass eve at night they bring in a large Yule-log<sup>2</sup> or Xtmass block and set it on fire, and lap their Christmas Ale, and sing, Yule Yule, a Pack of new cards and a Xtmass stool.—W. K.

In several parts of Oxfordshire, particularly at Lanton, it is y<sup>e</sup> custom for the Maid Servant to ask the Man for Ivy to dress the Hous, and if the Man denies or neglects to fetch in Ivy, the Maid steals away a pair of his Breeches and nails them up to y<sup>e</sup> gate in the yard or highway.<sup>3</sup>—[W. K.]

At Danby Wisk in y<sup>e</sup> North-Riding of Yorkshire, it is the custom for y<sup>e</sup> Parishioners after receiving y<sup>e</sup> Sacrament, to goe from Church directly to the Ale Hous and there drink together as a testimony of Charity and friendship. Ex ore T. Lister Armig.—W. K.

K. Arthur having taken York and the British Gentry and Nobility lodging there gave themselves to all luxury and voluptuousness as in triumph of their glorious victories. It is reported that the celebration of the nativity of our Lord for 13 daies

<sup>1</sup> [See Appendix.]

<sup>2</sup> [See Appendix.]

<sup>3</sup> [The Rev. J. C. Blomfield, the present Rector of Launton, informs me that no trace of this custom now exists there.—ED.]

together wth immoderate feasting and gluttony used at this day by y<sup>e</sup> English and Scots was begun at this time by K. Arthur, and that it is nowhere els in use beyond the Seas.—Hect. Boet. l. 9, fol. 160.—[W. K.]

In the Infancy of Christian Religion it was expedient to plough (as they say) with the heifer of the Gentiles: (i) to insinuate with them, and to let them continue and use their old Ethnick Festivals which they new named with Christian names, *e. g.* Floralia, they turnd to y<sup>e</sup> Feast of St. Philip and Jacob, etc. The Saturnalia into Christmas. Had they donne otherwise, they could not have gain'd so many Proselytes or established their Doctrine so well, and in so short a time, and besides they well understood that profound Aphorisme of Numa Pompilius, *Nulla res efficacius multitudinem regit, quam Superstitio*: of which, if taken away, Atheisme and (consequently Libertinisme) will certainly come into its {<sup>roome</sup>  
sted}. This after the Ecclesiasticall politie of those times. The Gentiles would not perfectly relinquish all their Idols; so, they were persuaded to turne the Image of Jupiter with his thunderbolt to Christus crucifixus, and Venus and Cupid into y<sup>e</sup> Madonna and her Babe, which Mr. Th. Hobbes sayth was prudently donne. See his *Leviathan* p. [364].

See St. Hierome's Epistles. He speakes in one of them of their building their Christian Churches where their old Ethnick ones were, etc.—Get the *Christmas Caroll* and the *Wasseling Song*.

Old customes and old wives fables are grosse things, but yet ought not to be {buried in oblivion}  
quite rejected}; there may some truth and usefulness be {picked}  
elicited} out of them, besides tis' a pleasure to consider the errours that enveloped former ages as also the present.

*Excerpta out of Ovid's Fastorum*

LIB. I. JANUARY.

T. Livy, lib. 1, Numa Pomp.

Per totidem (sc. x.) menses a funere conjugis uxor  
Sustinet in vidua tristia signa domo.—[35-6.]

It is still accounted undecent for widows to marry within a yeare (I thinke) Dr. Tayler sayes, because in that time the husbands body may be presumed to be rotten.<sup>1</sup>

Insert out of the Calender of y<sup>e</sup> old Ovids Fastorum that I have lent to Dr. Goad, the remarqueable observations as to the Weather.

There is a proverb in Welsh of great antiquity, sc.

Haf hyd gatan  
Gaiaf hyd Fay.

That is, if it be somerly weather till the Kalends of January, it will be winterly weather to the Kalends of May. They look upon this as an Oracle.<sup>2</sup>

Democritus talem futuram hiemem arbitratur, qualis fuerit brumæ dies, & circa eum term. item solstitio aestatem.—Plin. lib. 18, cap. 26.

[*Holy Bread.*]

—— Cui cum cereale sacerdos  
Imponit libum farraq. mixta sale.—[Fasti, i. 127, 128.]

Libum<sup>3</sup> is a cake made of Honey (sugar is a nouvelle, since y<sup>e</sup> discovery of America), meale, and oyle. Hence I suppose are derived our Cinnells<sup>3</sup>; also y<sup>e</sup> Wafer.—N.B.

Utq. Sacerdotis fugitivus, liba recuso.—Horace, Ep. [Lib. 1, x. 10.]

“Kichell is a cake, which Horace calleth Libum, and with us is called a God’s Kichell, because Godfathers and Godmothers used commonly to give one of them to their God-children, when they asked blessing.”<sup>4</sup> This word is in the Sompner’s tale, fol. 39, p. 1.

I knew an usher of Winchester-schoole whose name was Kichell.

Ibidem Wastell bread (libellus) fine Cymnell.

“Pain benist, Holy bread such as is used in Churches in Catholick countries.”<sup>5</sup>

<sup>1</sup> [See Coote’s “Romans of Britain,” pp. 288-291.—ED.]

<sup>2</sup> [See Swainson’s “Weather Folk-Lore,” pp. 20-24.—ED.]

<sup>3</sup> [See Appendix and p. 14.]

<sup>4</sup> Exposition of hard words in Chaucer, by Mr. [Francis] Thinne.

<sup>5</sup> Cotgrave’s Dictionary.

Abbas solus prandebit supremus in refectorio habens vastellum de qua voce Walsius in Glossario. Si non sit Umbraculum aut Baldekinum (a Canopy) nescio quid significat; neque tamen conjecture possum, quare Umbraculum Vastellum diceretur;<sup>1</sup> quære.—[W. K.]

But by the word Vastellus no doubt is meant the Wastel or Wassal Bowls, which as a piece of state was placed at the upper end of the table for the use of the Abbat, who drank out of that Plate a Health or Poculum Charitatis to the rest of the fraternity.—W. Kennett.

### *Newyears Day.*

Prospera lux oritur: linguisq' animisq' favete;  
Nunc dicenda bono sunt bona verba die.—[Fasti, i. 71, 72.]

Hence the complement of wishing one Happy New year.  
Wishing each other a happy-New-year.

. . . . laeta tuis dicuntur verba calendis,  
Et damus alternas accipimusq: preces.—[Fasti, i. 175-6.]

### *Newyears Gifts.*

Quid vult palma sibi, rugosaq' caryca, dixi,  
Et data sub niveo candida mella favo.—[Fasti, i. 185-6.]

### *Omens* [see pp. 19, 25, 30].

Omina principijs, inquit, inesse solent.  
Ad primam vocem timidas advertitis aures:  
Et visam primum consulit augur avem.—[Fasti, i. 178-80.]

Numa first invented the adoration of dead men's ghosts.

Omen, ait, causa est, ut res sapor ille sequatur,  
Et peragat coeptu' dulcis ut annus iter.—[Fasti, i. 187-8.]

### *[Dogs Barking.]*

Exta canum Triviæ.—[Fasti, i. 389.]

Mdm.—How they bark all night when the moone shines: *e. g.* from Bathe to Oxford: the dogges take their cue from Hamlet to Hamlet.

<sup>1</sup> Vit. S. Alban Abbatis, Mat. Par. p. 141.

[*Blessing of Fields.*]

Pagus agat festum: pagum lustrate, coloni;

Et date paganis annua liba focis.—[Fasti, i. 669-70.]

To this, seemes to answer, the walking of the young men & maydes who recieve the Sacrament on Palme-Sunday, and after dinner walke about the Corne to bless it; but this day gives many a conception.

Mdm. at Twelve-tyde at night they use in the Countrey to wassaile their Oxen and to have Wassaille-Cakes made.

*Ploughmen's Feasts . . . . Holydaies.*

Gett the song which is sung in the ox-house when they wassell the oxen. [See p. 40.]

## LIB. II. FEBRUARY.

*Un-leavened Bread*

Torrida cum mica farra [Fasti, ii. 24]

was a Purgamen.

[*Sowle-grove.*]

The Shepheards, and vulgar people in South Wilts call Februarie Sowlegrove: and have this proverbe of it: viz. Sowle-grove sil lew.<sup>1</sup> February is seldome warme.

*Absolution.*

Omne nefas, omnemq' mali purgamina causam

Credebant nostri tollere posse senes.

Græcia principium moris fuit: illa nocentes

Impia lustratos ponere facta putat.

Actoriden Peleus, ipsum quoq' Pelea Phoci

Cæde per Hæmonias solvit Acastus aquas.—[Fasti, ii. 35-40.]

*Baptisme.*

Solve nefas, dixit: solvit et ille nefas.

Ah nimiam faciles, qui tristia crimina cædis

Fluminea tolli posse putetis aqua.—[Fasti, ii. 44-46.]

---

<sup>1</sup> Sil *pro* seld. (i.) seldome.



To this agreeth that of St. Paul—Neither circumcision nor uncircumcision availeth, but a new creature. [Galatians, vi. 15.]

There is a custome enjoynd by some Witches and Wizards for nocents to leap three times over a rivulet.

And one of mine Acquaintance B. G. Cramer says that he once saw in Germany, in Anhalt, the Boys throwing before an old woman suspected to be a witch, an old used broom in her way, to see whether she would pass over it or no, which if she dos not, take it for a proof to be a witch.—[See p. 25.]

### *Fertility of Women.*

Ille caprum mactat: jussæ sua terga puellæ  
Pellibus exsectis percutienda dabant.—[F. ii. 445-6.]

Meibomius hath writt a little Treatise de Usu Flagrorum in re veneræ.

### [*Phantoms.*]

The phantome of Romulus that appeared to Julius Proculus as he walked by a Hedge by moonlight. A single testimony.

— et in tennes oculis evannit auras;  
Convocat hic populos, jussaq' verba refert.—[F. ii. 509-10.]

### *Fooles holy day.*

We observe it on y<sup>e</sup> first of April.

Lux quoq' cur eadem stultorum festa vocetur . . . .  
Farra tamen veteres jaciebant, farra metebant;  
Primitias Cereri farra resecta dabant.—[F. ii. 513, 519-20.]

And so it is kept in Germany everywhere.

Nam modo verrebant nigras pro farre favillas;  
Nunc ipsas igni corripuere casas.—[F. ii. 523-4.]

### *Purgatorie.*

Est honor et tumulis: animas placate paternas;  
Parvaq' in extinctas munera ferte pyras.  
Parva petunt Manes: pietas pro divite grata est  
Munere: non avidos Styx habet ima deos.  
Tegula projectis satis est velata coronis:  
Et sparsæ fruges, parcaq' mica salis:

Inque mero mollita Ceres, violæq' solutæ:  
 Hæc habeat media testa relicta viâ.  
 Nec majora veto: sed et his placabilis umbra est.  
 Adde preces positis et sua verba focis.  
 Hunc morem Æneas, pietatis idoneus auctor,  
 Attulit in terras, juste Latine, tuas.  
 Ille patris Genio solennia dona ferebat;  
 Hinc populi ritus edidicere pios.—[F. ii. 533-546.]

\* \* \* \* \*

Vix equidem credo: bustis exisse feruntur,  
 Et tacitæ questi tempore noctis avi.  
 Perq' vias Urbis, Latosq' ululasse per agros  
 Deformes animas, vulgus inane, ferunt.  
 Post ea præteriti tumulis redduntur honores;  
 Prodigisq' venit funeribusq' modus.—[F. ii. 551-556.]

\* \* \* \* \*

Nunc animæ tennes, et corpora functa sepulchris  
 Errant; nunc posito pascitur umbra cibo.  
 Nec tamen hoc ultra, quam quum [tot] de mense supersint  
 Luciferi, quot habent carmina nostra pedes.—[F. ii. 565-568.]

*Childrens teeth burnt.*

When Children shaled their Teeth the women use to wrap, or put salt about the tooth, and so throw it into a good fire. The above-mentioned Cramer saith that in Germany, in his native Country, some women will bid their Children to take the Tooth, which is fallen or taken out, and goe to a dark corner of the house or Parlour, and cast the same into it thereby saying these words :

Mouse! Here I give the a tooth of bone,  
 But give thou me an Iron-on

(or Iron Tooth), beleieving, that another good tooth will grow in its place.

*Tyeing the tongues of foes with a charme.*

Ecce annus in mediis residens annosa puellis,  
 Sacra facit Tacitæ: vix tamen ipsa tacet.  
 Et digitis tria thura tribus sub limine ponit,  
 Qua brevis occultum mus sibi fecit iter.  
 Tum cantata tenet [ligat] cum fusco licia plumbo [rhombo],  
 Et septem nigras versat in ore fabas.—[F. ii. 571-576.]

When I was a boy a charme was used for (I think) keeping away evill spirits ; w<sup>h</sup> was to say thrice in a breath,

Three blew Beanes in a blew bladder,  
Rattle, bladder, rattle.

Quodq' pice adstrinxit, quod acu traiecit aëna,  
Obsutum mænæ torret in igne caput:  
Vina quoque instillat: vini quodcumq' relictum est,  
Aut ipsa, aut comites, plus tamen ipsa, bibit.  
Hostiles linguas inimicaq' vinximus [ora]  
Dicit discedens, ebriaq' exit anus.—[F. ii. 577-582.]

There is, in some corners of this Nation some trick or charme against an ill tongue, or (as they terme it) labouring under an ill tongue, w<sup>ch</sup> quaere. M<sup>d</sup>m. in Mr. Lillies Astrologies there is a Receipt for it, Take Populeam, &c. . . . [See Miscellanies, p. 139.]

[*Day-fatality.*<sup>1</sup>]

Some peculiar daies fatal to particular persons, as Matthew Paris observes of Thomas Becket, Abp. of Canterbury :—

Nescitur quomodo rerum præ sagio vel eventu contigerit, quod multa beato Thomae die Martis mirabilia contigerunt. Die enim Martis scilicet die Thomae Apostoli natus extitit. . . . [Benè in mundum intravit die Martis contra Diabolum præliaturus: Mars enim secundum Poetas, Deus belli nuncupatur] . . . Die Martis sederunt Principes apud Northamptonam et adversus eum loquabantur. Actus est die Martis in exilium. Die Martis apparuit ei Dominus apud Pontiniacum dicens: Thoma, Thoma, Ecclesia mea glorificabitur in sanguine tuo. Die insuper Martis reversus est ab exilio. Martyrii quoq' palmam die Martis est adeptus . . . Venerabile corpus ejus die Martis gloriam translationis suscepit.—Sub An. 1169, p. 116.

Oliver Cromwell obtained his two greatest victories at Dunbar and Worcester on Septemb. 3, and died on that day An. 1658.—[W. K.]

Et vigilant nostra semper in sede Lares.—[F. ii. 616.]

Quare if in Ireland or Scotland there is any resemblance of the Lares, or of any worship to 'em.

<sup>1</sup> [This is treated of at length in Miscellanies, pp. 1-24: see also p. 63.—ED.]

*Charistia: ἀγάπαι: Love Feasts.*

Diis generis date thura bonis. Concordia fertur  
 Illo præcipue mitis adesse die.  
 Et libate dapes: ut grati pignus amoris,  
 Nutriat intinctos missa patella cibos.  
 Jamq' ubi suadebit placidos nox ultima somnos,  
 Parca precaturæ sumite vina manus.—[F. ii. 631-636.]

*Drinking good healths and y' King's health.*

Et bene vos, patriae, bene, te pater, optime Caesar,  
 Dicite suffuso, per sacra verba, mero.—[F. ii. 637-8.]

*Bounds, mere-stones, and Perambulations.*

Termine, sive lapis, sive es defossus in agro  
 Stipes ab antiquis, sic quoq' numen habes.—[F. ii. 641-2.]  
 Conveniunt, celebrantq' dapes vicinia simplex;  
 Et cantant laudes, Termine sancte, tuas.—[F. ii. 657-8.]

\*            \*            \*            \*            \*

Et seu vomeribus, seu tu pulsabere rastris,  
 Clamato, Meus est hic ager, ille tuus.—[F. ii. 677-8.]

. . . . [an] veris prænuncia venit hirundo?—[F. ii. 853.]

One swallow makes no spring.<sup>1</sup>

## LIBER III. MARCH. ἀριθμός.

Annus erat, decimum cum Luna repleverat orbem.  
 Hic numerus magno tunc in honore fuit.  
 Seu quia tot digiti, per quos numerare solemus:  
 Seu quia bis quino fœmina mense parit.  
 Seu quod ad usq' decem numero crescente venit;  
 Principium spatiis sumitur inde novis.—[F. iii. 121-126.]

\*            \*            \*            \*            \*

Assuetos igitur numeros servavit in anno.  
 Hoc luget spatio fœmina mœsta virum.—[F. iii. 133-4.]

The vulgar in the West of England doe call the month of  
 March, Lide. A proverbiall rythme—

“Eate Leekes in Lide, and Ramsins in May,  
 And all the yeare after Physitians may play.”

---

[For this proverb in other languages see Mr. Swainson's "Weather Folk-Lore," p. 14—ED.]

*Julius Cæsar.*

Ille moras Solis, quibus in sua signa rediret,  
 Traditur exactis disposuisse notis.  
 Is decies senos trecentum et quinq' diebus  
 Junxit, et e pleno tempora [quarta] die.—[F. iii. 161-164.]

*Faunus and Picus.*

Di sumus agrestes, et qui dominemur in altis  
 Montibus. . . .—[F. iii. 315-6.]

*Robin Goodfellow.*

Mr. Lanc: Moorehouse. [See pp. 81, 86.]

*Weddings out* [see p. 18].

Nubere siqua voles, quamvis properabitis ambo,  
 Differ: habent parvæ commoda magna moræ.—[F. iii. 393-4.]

*Terms of the Law.*

"Conjugium Adventus prohibet, Hilariq' relaxat.  
 Septuaginta vetat, sed Paschæ octava reducet;  
 Rogatio vetitat, concedit Trina potestas."

*Drinking Healths.*

———— annosq' precantur  
 Quot sumant cyathos; ad numerumq' bibunt.—[F. iii. 531-2.]

*So Martial* [i. 72]:

Nævia sex cyathis, septem Justina bibatur.  
 Illa, levi mitrâ canos incincta capillos,  
 Fingebat tremula rustica liba manu.—[F. iii. 669-70.]

We use Cymnells in Lent (w<sup>ch</sup> is in March) and Wafers and March-paines, *id est* March-bread.

*Canonization of J. Cæsar.*

Ipsa virum rapui, simulacraq' nuda reliqui,  
 Quæ cecidit ferro, Cæsaris umbra fuit.  
 Ille quidem coelo positus Jovis atria vidit;  
 Et tenet in Magno templa dicata Foro.—[F. iii. 701-704.]

*Altars.*

Ante tuos ortus aræ sine honore fuerunt,  
 Liber, et in gelidis herba reperta focus.  
 Te memorant, Gange totoq' Oriente subacto,  
 Primitias magno seposuisse Jovi.  
 Cinnama tu primus captivæque thura, dedisti,  
 Deq' triumphato viscera tosta bove.  
 Nomine ab auctoris ducunt Libamina nomen,  
 Libaq': quod sacris pars datur inde focus.  
 Liba Deo fiunt : succis quia dulcibus ille  
 Gaudet, et a Baccho mella reperta ferunt.—[F. iii. 727-736.]

\*       \*       \*       \*       \*

*Cymballs.*

Jamq' erat ad Rhodopen Pangæaq' flumina ventum:  
 Aerifere comitum concrepuere manus.  
 Ecce novæ coeunt volucres, tinnitibus actæ,  
 Quosq' movent sonitus æra, sequuntur apes.  
 Colligit errantes, et in arbore claudit inani  
 Liber: et inventi præmia mellis habet.—[F. iii. 739-744.]

Beating brasse-pannes, &c., when Bees doe swarme, w<sup>ch</sup> custom is still observed.

Minerva y<sup>e</sup> Patronesse of Scholars, Shoemakers, Diers, &c:  
 So S<sup>t</sup> Luke for Painters, S<sup>t</sup> Crispine for Shoemakers, &c.

## LIB. IIII. APRIL.

Tabors, hence Drummes.

——— prisciꝝ imitamina facti  
 Aera Deæ comites raucaq' terga movent.—[F. iv. 211-12.]

In Herefordshire, &c. parts of the Marches of Wales, the Tabor and pipe were exceeding common: many Beggars begd with it: and the Peasants danced to it in the Churchyard on Holydayes and Holyday-eves.

The Tabor is derived from the Sistrum of the Romans (who had it from the ) (sc. a brazen or Iron Timbrel). *Crotalum* a Ring of Brass struck with an Iron rod: as we play now with the Key and Tongues.<sup>1</sup>

<sup>1</sup> [See Appendix.]

*Recieving of Sortes.*

The lot is from the Lord.—Proverbs, ch. 16, v. 33, and chap. 18, v. 18.

Usus abest Veneris: nec fas animalia mensis

Ponere: nec digitis annulus ullus [in]est.—[F. iv. 657-8.]

*Sampson's Foxes.*

Utque luat poenas gens hæc, cerealibus ardet:

Quoq' modo segetes perdidit, ille perit.—[F. iv. 711-2.]

*Fire-Ordeale.*

Certe ego transilui positas ter in ordine flammas.—[F. iv. 727.]

*Holy-water-sprinkle.*

Udaq' [virgaque] roratas laurea misit aquas.—[F. iv. 728.]

*Perfumes offered to ye Gods.*

I, pete virginea populus suffimen ab ara.—[F. iv. 731.]

\* \* \* \* \*

Sanguis equi suffimen erit, vituliq' favilla:

Tertia res, duræ culmen inane fabæ.

Pastor, oves saturas ad prima crepuscula lustret

Uda prius spargat, virgaq' verrat humum.

Frondebis et fixis decorentur ovilia ramis;

Et tegat ornatas longa corona fores.

Coerulei fiant puro de sulfure fumi;

Tactaq' fumanti sulfure balet ovis.—[F. iv. 733-740.]

\* \* \* \* \*

Silvicolam tepido lacte precare Palen.

Consule, dic, pecori pariter pecorisq' magistris:

Effugiat stabulis noxa repulsa meis.—[F. iv. 746-8.]

So on Marsfield-downe and thereabout, at night they prayd to God & S<sup>t</sup> Oswald to keep the sheep safe in y<sup>e</sup> Fold: & in the morning they prayed to God and S<sup>t</sup> Oswald to . . . . [See p. 27.]

Hæc ubi castarum processit ab agmine matrum,

Et manibus puris fluminis hausit aquam,

Ter caput irrorat, ter tollit in æthera palmas.—[F. iv. 313-315.]

Britannos vero præ Diis aliis Cererem et Proserpinam (quæ et Isis dicitur) inferna coluisse numina Strabo perhibet. Hinc infernales sui ritus et nocturna sacra. Nox diem ducit, et per noctes, dierum seriem; per lunas, mensium; per hyemes, annorum numerant. Sic hodie Sevensnight pro vii. diebus, a fortenighte quasi fourteen night pro xiv. diebus dicimus. Et majores nostri xx, xxx, lx. winters pro totidem annis recitabant; hyemem autem ideo conferrabant infernalibus, quod rerum semina sub hoc tempore ab eisdem existimabant conservari.—Spelmani [cfr. Glossarium, 428, s. v. *Noctes*]. [W. K.]

*Cheese-fats.*

Dentq' viam liquido vimina rara sero.—[F. iv. 770.]

———— et nos faciamus ad annum

Pastorum dominae grandia liba Pali.—[F. iv. 775-6.]

*Praying towards y' East.*

———— haec tu conversus ad ortus

Dic ter et in vivo prolue rore manus.—[F. iv. 777-8.]

*Purgation.*

Omnia purgat edax ignis, vitiumq' metallis

Excoquit: idcirco cum duce purgat oves.—[F. iv. 785-6.]

*Burning of the dead.*

Arsurosq' artus unxit (sc. Romuli).—[F. iv. 853.]

Ultima plorato subdita flamma rogo.—[F. iv. 856.]

*White Surplisses.*

Obstitit in mediâ candida turba viâ.—[F. iv. 906.]

*Præambulation. sc. Rubigalia.*

Nec venti tantum Cereri nocuere, nec imbres;

Nec sic marmoreo pallet adusta gelu;

Quantum, si culmos Titan incalfacit udos:

Tum locus est iræ, diva timenda, tuæ.—[F. iv. 917-920].



## LIB. V. MAY.

Praestitibus Maiæ laribus videre Kalendæ  
Aram constitui, signaque parva Deum.—[F. v. 129-130.]

*May-day*, { *alias* } *St. Philip and Jacob*, sc. 1 *May*.  
                  { *now* }

Mater, ades, florum, ludis celebranda jocosus;

Distuleram partes mense priore tuas.

Incipis Aprili: transis in tempora Maii.

Alter te fugiens, cum venit alter, habet.—[F. v. 183-186.]

In fastigio Turris Collegii S. Magdalene Oxon, Ministri istius Sodalitii chorales, annuatim de more, primo die Maij ad horam quartam matutinam melodicè cantant. Ant. à Wood, *Historia & Antiquitates Oxō* lib. ii. p. 211.

'Tis commonly sayd, in Germany, that the Witches doe meet in the night before the first day of May upon an high Mountain, called the Blocks-berg, situated in Ascanien, where they together with the Devils doe dance, and feast, and the common People doe the night before y<sup>e</sup> said day fetch a certain thorn, and stick it at their house-door, believing the witches can then doe them no harm.

Mdm. at Oxford the Boyes doe blow Cows horns & hollow Caxes all night; and on May-day day the young maids of every parish carry about their parish Garlands of Flowers, w<sup>ch</sup> afterwards they hang up in their Churches.

*Commons & Forests.*

Venerat in morem populi depascere saltus:

Idq' diu licuit, poenaq' nulla fuit.

Vindice servabat nullo sua publica vulgus:

Jamq' in privato pascere inertis erat.—[F. v. 283-286.]

*Serenades.*<sup>1</sup>

Ebrius ad durum formosae limen amicae

Cantat: habent unctae mollia sarta comae.—[F. v. 339-340.]

*Diriges, or Masses for y<sup>e</sup> Dead.*

Ritus erit veteris, nocturna Lemuria, sacri:

Inferias tacitis Manibus illa dabunt.—[F. v. 421-422.]

---

<sup>1</sup> V. Ovid, de Arte Amandi, lib.

*Sinne-eaters* [see p. 33].

Jam tamen extincto cineri sua dona ferebant;

Compositiq' nepos busta piebat avi.—[F. v. 425-6.]

\* \* \* \* \*

Signaq' dat digitis medio cum pollice junctis;

Occurrat tacito ne levis umbra sibi.

Terq' manus puras fontana perluit unda;

Vertitur, et nigras accipit ore fabas.

Aversusq' jacet: sed dum jacet, Haec ego mitto;

His, inquit, redimo meq' meosq' fabis.

Hoc novies dicit, nec respicit: umbra putatur

Colligere, et nullo terga vidente sequi.—[F. v. 433-440.]

*Holy-water, & Power of Bells.*

Rursus aqua tangit, Temesaeaq' concrepat aera.—[F. v. 441.]

*Ghosts.*

Mandantem amplecti cupiunt et brachia tendunt.

Lubrica prensantes effugit umbra manus.—[F. v. 475-6.]

*Weddings out* [see p. 13].

Nec viduae tædis eadem, nec virginis apta

Tempora: quae nupsit, non diuturna fuit.

Hæc quoq' de causa, si te proverbia tangunt,

Mense malum Maio nubere vulgus ait.—[F. v. 487-490.]

*[The Holy Mawle.]*<sup>1</sup>*An old Countrie Story.*

Corpora post decies senos qui credit annos

Missa neci; sceleris crimine damnat avos.—[F. v. 623-4.]

The Holy-mawle, w<sup>ch</sup> (they fancy) hung behind the Church dore, w<sup>ch</sup> when the father was seaventie the sonne might fetch, to knock his father in the head, as effoete, & of no more use.

*Rob. Sharrock's 'Ἑπὶ θείῳ' Ἡθικὴ p. 216.*

Pomp. Mela, lib. 3, cap. de Indiâ. 7. Lex erat Sardoæ, ut filii patres jam senio confectos fustibus caederent, et interemptos sepelirent. Ratio legis hæc subteritur: 'Αισχροὺν γὰρ κλ.

<sup>1</sup> [See Appendix.]

“Absurdum enim ducebant senectute confractum ulterius vivere, quod labatur, ex multa perperam faciat corpus senectute confractum et maceratum.”—Ælian, lib. 4. Var. Hist. c. 1.

Atq, hanc ipsam sententiam confirmat pulchella qua extat apud Herodotum Historia, Thalia, lib. 3, num. 28.

This old story of the Holy-mawle, no doubt, was derived from the aforesayd histories: but disguised (after the old fashion) with the Romancy-way.

*Holy-water-sprinkle.*

Uda fit hinc laurus.—[F. v. 677.]

LIB. VI. JUNE.

*Altars, & Altar-tables.*

Ante focus olim longis considerare scamnis

Mos erat; et mensae credere adesse deos.—[F. vi. 305-6.]

*Old way of Baking, e.g. amongst y<sup>e</sup> poor in Herefs. & Wales.*

Suppositum cineri panem focus ipse parabat;

Strataq' erat tepido tegula quassa solo.—[F. vi. 315-6.]

*Immuring of Nunnes.*

viva defodietur humo.

Sic incesta perit: quia, quam violavit, in illam

Conditur: et Tellus Vestaq' numen idem est.—[F. vi. 458-60.]

*Omens.*

Non ego te, quamvis properabis vincere, Caesar,

Si vetat auspicium, signa movere velim.—[F. vi. 763-4.]

So if a Hare crosseth the way; or one stumble at the threshold  
goeing-out: it is still held ominous among some countrey people.

*Pipes: hence Organs in Churches.*

Me thinks St. Augustin was too straight-laced in not liking  
Organs in Churches: because it was Jewish: no good consequence. See Dr. Sanderson's Sermon, II. ad Aulam, § 25, Vol.  
i. and sermon . . . . .

Cantabit Fanis, cantabat tibia ludis:

Cantabat moestis tibia funeribus.—[F. vi. 659-60.]

*Yorkshire Minstrels, e. g. Rayer, Founder of St. Bartholomews Hospital.*

Dulcis erat mercede labor —

*Irish howlings at Funeralls, also in Yorkshire within these 70 yeares (1688).*

*Præficas mulieres ad lamentandum conductæ v . . . . . Plauti, et notas Jan. Douzæ.<sup>1</sup>*

*Ducit supremos Naenia nulla toros.—[F. vi. 668.]*

(sc. after their banishment.)

'Tis a great pity that Ovid had not lived, to have finished the other six moneths; wherby a great deale of curious Antiquity is losst.

### *Of Whistling.*

Mdm. The seamen will not endure to have one whistle on ship-board: believing that it rayses winds. On Malvern-hills, in Worcestershire, &c., thereabout when they fanne their Corne, and want wind, they cry Youle! Youle! Youle! to invoke it, w<sup>ch</sup> word (no doubt) is a corruption of Æolus (y<sup>e</sup> God of y<sup>e</sup> Winds).

This y<sup>e</sup> above s<sup>d</sup> Cramer affirms to be don likewise in Germany. He being once upon the River Elbe, begun accidentally to whistle, which the Watermen presently disliked, and would have him rather to forbear.

### *Altars.*

Hosea, ch. iv. v. 13. They sacrifice upon the tops of the mountaines, and burn incense upon the hills under oakes, and poplars, and elms, because the shadow thereof is good.

Psalms 78, v. 59. For they grieved him with their Hill-altars, and provoked him to displeasure with their Images. The Altars many times, in processe of time, became Temples; for, unles it had been at first on such an account, one would wonder to see

<sup>1</sup> [The reference is to Truculenti, Act ii. sc. 6, l. 14. See note in ed. Delph.]

on how high places severall of our churches are placed, *e. g.* W. Wickham, in Bucks, Wierflowe [Winterflow] in Wilts, and Pertwood, &c. In the infancy of Xpian religion, they kept the old Temples with a new worship, as also y<sup>e</sup> old Festivalls with a new Xpian name. I remember my honoured friend S<sup>r</sup> W. Dugdale, told me his Remarque, viz. that most churches dedicated to S<sup>t</sup> Michael either stood on high ground, or els had a very high Tower or steeple, as at S<sup>t</sup> Michael's ch: in Cornhill. The Chapelle on Glastonbury Torre is dedicated to S<sup>t</sup> Michael. So that of S<sup>t</sup> Michaels Mount in Cornwall, and I think in Breitiagne, in France.<sup>1</sup>

### *Thunder.*

In time of Thunder they invoke S<sup>t</sup> Barbara. So S<sup>r</sup> Geof: Chaucer speaking of y<sup>e</sup> great Hostesse, when she did f—t, her ghests would cry S<sup>t</sup> Barbara when she lett off her Gun (ginne). They did ring y<sup>e</sup> great Bell at Malmesbury-abbey (called S<sup>t</sup> Adelm's Bell) to drive away Thunder and Lightning. The like is yet used at y<sup>e</sup> Abbey of S<sup>t</sup> Germans, in Paris, where they ring the great Bell there.<sup>2</sup> In Herefordshire, &c.: they lay a piece of Iron on the Barrell to keepe it from sowing.<sup>3</sup> The like is don in Germany in laying steel upon or at it.

### *Bride-cakes: and breaking the Cake over the head of y<sup>e</sup> Bride.*

Plin. [Nat. Hist.] xviii., 3. Quin et in sacris nil religiosius confarreationis vinculo erat: novaeq' nuptae farreum praeferebant.

Confarreatio genus erat sacrificii inter virum et uxorum, in signum firmissimae conjunctionis; diffarreatio contra.

When I was a little boy (before the Civill warres) I have seen (according to the custome then) the Bride and Bride-groome kisse over the Bride-cakes at the Table: it was about the later end of dinner: and y<sup>e</sup> cakes were layd one upon another, like the picture of the Sew-bread in y<sup>e</sup> old Bibles. The Bride-groome wayted all Dinner.

<sup>1</sup> [See Appendix.]

<sup>2</sup> [See Miscellanies, p. 141, and Nat. Hist. Wilts., p. 76.]

<sup>3</sup> ["This is a common practice in Kent." Miscellanies, p. 140.]

So in Zerbst the Bridegroom waiteth all dinner time.

At Basel in Helvetia, a kind of bread or cake is presented to the Bridegroom comming out of Church at the doore of his house before he entres, the Man y<sup>t</sup> presenteth it, breaketh of a bit, which the Bridegroom receiveth and eateth it. [W. K.]

### *Soule-cakes.*

In Salop, &c. die oïum Animarum (All-Soules-day Novemb. 2d) there is sett on the Board a high heap of Soule-cakes, lyeing one upon another like the picture of the Sew-Bread in the old Bibles. They are about the bignesse of 2<sup>d</sup> cakes, and n<sup>ly</sup> all the visitants that day take one; and there is an old Rhythm or saying,

A Soule-cake, a Soule-cake,  
Have mercy on all Christen soules for a Soule-cake.

This custome is continued to this time. This putts me in mind of the Feralia dict. à ferendis ad tumultum epulis: id quod forant [ferunt?] tunc epulas ad sepulchrum quibus jus ibi parentare. Feralia deum manium dies in Febr. Had Ovid continued his Fastorum to Novemb: in probability we should have found such a kind of custome used at that time sc. Novemb: 2<sup>d</sup>.

M<sup>dm</sup>. Seed-cakes, for the Ploughmen, after Sowing is donne; I thinke, All-Saints' night, or Eve. Also Cakes at Home-harvest.

### *Offertories at funeralls.*

These are mentioned in the Rubrick of y<sup>e</sup> ch. of Engl. Co<sup>m</sup>on-Prayer-booke: but I never sawe it used, but once at Beaumaris, in Anglesey; but it is used over all the Counties of North-Wales. But before when the corps is brought out of Doores, there is Cake & Cheese, and a new Bowle of Beere, and another of Milke with y<sup>e</sup> Anno Dni ingraved on it, & y<sup>e</sup> parties name deceased, w<sup>ch</sup> one accepts of on the other side of y<sup>e</sup> Corps; & this Custome is used to this day, 1686, in North Wales,<sup>1</sup> where a small tablet or board is fixt near the Altar, upon w<sup>ch</sup> the friends of y<sup>e</sup> defunct lay their offerings in mony according to their own ability and the quality of the person deceased. This custom proves a very

<sup>1</sup> [From this to the end of the paragraph is added by Dr. Kennett.—ED.]

happy augmentation to some of the very poor vicars, and is often the best part of their maintenance.

*Sinne-eaters.*

It seems a remainder of this custom w<sup>ch</sup> lately obtained at Amersden, in the county of Oxford, where at the burial of every corps one cake and one flaggon of Ale just after the interment were brought to the minister in the Ch. porch. W. K.

*Of casting or drawing Lots.*

Pro. 26, 33, the lot is cast into the lap ; but the whole.

„ 18, 18, the lot causeth contention to cease.

Mat. 27, 35, parted his garment casting lots.

When I was a Boy in North Wilts (before y<sup>e</sup> Civill-warres) the mayd-servants were wont at night (after supper) to make smoothe, the Ashes on the Hearth, and then to make streakes on it with a stick ; such a streake signified privately to her that made it such an unmarried man, such a one such a mayd : the like for men. Then the men and the mayds were to choose by this kind of way, their Husbands and wives : or by this divination to know whom they should marry. The maydes I remember were very fond of this kind of Magick, w<sup>ch</sup> is clearly a Branch of Geomantie. Now the Rule of Geomantie is, that you are not to goe about your divination, but w<sup>th</sup> a great deale of seriousnes, and also prayers ; and to be performed in a very private place ; or on the sea shore.

See . . . . de Pisis or Cattan's Geomantie : who affirme that the points being thus duly sett downe, it is æquivalent to a Scheme sett to a Horary Question.

This way of chusing valentines by making little furrows in the Ashes and imposing such and such names on each line or furrow is practist in Kent and many other parts. W. K.

In Germany at night before Christmas many sinfull things in some places are donn by young Maids, or Men. *e. g.* a mayd washeth her feet in a brazen bason, & afterwards throwes out the water, and placeth it in any place, and hearknes to it, by this she will know, what manner of Man the future husband will bee,

when she heareth scribbling, she taketh it, that he will be a scholar, or scrivener, if she heares sewing a Taylor, or Shoemaker &c. Some lay themselves backward at the oven, and hold their hand in it, to get an hair, if the hair is black or whithe, or of any other colour, such haire their future husband will have. Yea, as some say, maids will keep a peece of meat at the first and three following Advent-Sundays, and at 12 a clok at night before Christmas doe lay the Table Cloth, and sett up the s<sup>d</sup> meat, without laying on it any knif: then say, Here I sit and would fain eat, if my sweetheart would come and bring me a knif, where upon a ghost in shape of a man presenteth her with a knife, & such a one her future husband will bee.

Another Remainder of Geomancy to divine whether such a one will returne this night or no, is by the sheath of a knife; w<sup>ch</sup> one holds at y<sup>e</sup> great end with his two fore fingers, & sayes *he comes*, then slips downe his upper finger under his lower, & then the lower under that & sayes, *he comes not*, and sic deinceps till he is come to the bottome of his sheath, w<sup>ch</sup> gives the Answer. Like unto this is that of Jonathan's shooting three arrowes, &c.: See Samuel, chap. xx. v. 17, which read to the end.

So in Germany the S[c]hool boys practise, when the School-master stayes longer, than he useth to doe, they take a book and open it in the midst, at some part after the beginning or most at end, and then they begin with the first leaf of the book to say, he comes, with the second the schoolmaster comes not, with the third leaf again he comes, till they come to the last leaf, where they first opened the book, and thereby they believe he will come, or not at all.

The magick of the Sive and Sheeres, (I thinke) is in Virgil's Eclogues: The Sheers are stuck in a Sieve, and two maydens hold up y<sup>e</sup> sieve with the top of their fingers by the handle of the shiers: then say, By S<sup>t</sup> Peter & S<sup>t</sup> Paule such a one hath stoln (such a thing), the others say, By S<sup>t</sup> Peter & S<sup>t</sup> Paul He hath not stoln it. After many such Adjurations, the Sieve will turne at y<sup>e</sup> name of y<sup>e</sup> Thiefe.

Also I remember, the mayds (especially the Cooke mayds & Dayrmayds) would stick-up in some chinkes of the joists or &c.: Midsommer-men, w<sup>ch</sup> are slips of Orpins. they placed them



by Paires, sc: one for such a man, the other for such a mayd his sweet-heart, and accordingly as the Orpin did incline to, or recline from y<sup>e</sup> other, that there would be love, or aversion; if either did wither, death.—[See Appendix.]

So in Germany in the night before Christmas they take a trencher, and put upon it a little heap of salt, as big a walnut, more or lesse, for such and such a one, and for themselves too, and set it in a safe place, in the morning when they find the heap or heaps entire, all will live the following yeare, but if any or more are melted down a little, they take it y<sup>t</sup> the same man or woman will dye, for which it was designed.

[*Omens.*]

When a Magpie chatters on a Tree by the house it declares the coming of a stranger thither that night. So I have heard in Germany.

“*Saepe sinistra cava praedixit ab Ilice cornix.*”—Virgil.<sup>1</sup>

So likewise a Thiefe in the Candle.

If a Hare crosses ones way, they held it an unlucky Omen.

To stumble at y<sup>e</sup> Threshold (in ipso limine) is an old saying & held ominous & unlucky, *e. g.*, in Master Hobarts Tale in Spencer, before the Fox stole the Kid.

[Here follow the lines from Ovid Fast. lib. i. 178-80, already given at p. 8.]

[*Customs.*]

It was a Custome for some people that were more curious than ordinary, to sitt all night in the church porch of their Parish on midsomer-eve (*i*) S<sup>t</sup> John Baptist's eve; and they should see the apparitions of those that should die in the parish that yeare come and knock at the dore: and still in many places on S<sup>t</sup> Johns night they make Fires, (*i*) Bonfires, on y<sup>e</sup> Hills, &c.: but the Civil warres coming on have putt all these Rites, or customs quite out fashion. Warres doe not only extinguish Religion & Lawes: but Superstition: & no suffimen is a greater fugator of Phantosmes, than gunpowder.

<sup>1</sup> [This should run, “*Ante sinistra cava monuisset ab ilice cornix.*”—Virg. Ecl. ix. 15.—ED.]

When children did shalle {their teeth}  
  { a tooth } they rubbed salt upon  
it, and then threw it into the fire (and also for the Teeth of  
old people). [See p. 10.]

On S<sup>t</sup> Stephens day the Farrier came constantly and bloudded  
all {the}  
    {our} Cart-horses, &c. So in Germany. Cramer.

[*Horseshoe and Witches.*]

A Horse-shoe nailed on the threshold of y<sup>e</sup> dore is yet in  
fashion: and no where more than in London: it ought (Mr.  
Lilly sayes) to be a Horse-shoe that one finds by chance on the  
Roade. The end of it is to prevent the power of Witches, that  
come into your house. ♂ is 8 to ♀ sc. to Witches.

So in Germany y<sup>e</sup> common people doe naile such an Horse-  
shoe on the Threshold of the doore. So neere the main-mast in  
ships . . . . . [See Miscellanies, p. 140.]

Mat. Naylor was advised by the Wizard of Feversh. in Kent  
to leap-three times over a small running streame, to prevent her  
being taken, when she escaped out of prison. Something like  
this in Ovid's Fastor:

———— manibus puram fluminis hausit aquam,  
Ter caput irrorat, ter tollit ad aethera palmas.

Ovid's Fastor. lib. iv. [314-5.]

& then she makes her imprecations.—[See p. 9.]

[*Music at Meals.*]

In Wales, the Gentlemen have their Harpers, who play to them  
at Dinner & supper; and so have the Irish. 'Tis & old Cus-  
tome derived from the Trojans (Brute) who came hither, v.  
Tho: Walsingham de hoc, &c., who sayes, that it was about y<sup>e</sup>  
time of y<sup>e</sup> Prophet Samuel; he acquainted y<sup>e</sup> Pope, that upon  
a carefull search of ancient Records he found that the Britons are  
descended from the Trojans about y<sup>e</sup> time of Samuel. In like  
manner, Evander and also Hercules came out of Greece into  
Italie; but the many Greeke words that remain in the British  
language (more than Latin from the Romans being here) doe

sufficiently evidence that the Greekes had here Colonies or &c. Homer, in *Iōta* of his *Odysseus* (*Ulysses*), comends the use of musique at meales.

Οὐ γὰρ ἔγωγε τί φημὶ τέλος χαρίεστερον εἶναι  
ἢ ὅταν εὐφροσύνη μὲν ἔχη κατά δῆμον ἅπαντα,  
δαιτυμόνες δ' ἀνὰ δώματ' ἀκονάζωνται αἰδοῦ  
ἡμενοὶ ἐξείης, παρὰ δὲ πλήθωσι τραπεζαί  
δίτου καὶ κρειῶν.

*A receipt to cure a horse of being Hag-ridden.*

Take Bittersweet, and Holly, and twist them together, and hang it about the Horses neck like a Garland: it will certainly cure him. probat.

In the West of England (& I beleeeve, almost everywhere in this nation) the Carters, & Groomes, & Hostlers doe hang a flint (that has a hole in it) over horses that are hagge-ridden for a Preservative against it.—[See *Miscellanies*, p. 140.]

*Fairies.*

Ἵδαται δ' ἐν μέσσω νύμφαι χορὸν ἀρρίζοντο  
Νύμφαι ἀκοίμητοι, δειναὶ θεαὶ ἀγροιώταις.

Theocritus, *Idyllium* xiii. [43-44.]

Within, the nymphes, the ladies of y<sup>e</sup> plaines,  
The watchfull nymphs that dance, & fright the swains.

[*Signs of Lying.*]

Ἐγὼ δὲ σε τὸν χαλὸν αἰνεῶν  
Ψεῦδεα ῥινὸς ὑπερθεν ἀραιῆς οὐκ ἀναφύσω.

Theocrit., *Idyllium* xii. [23-24.]

Tell-tale blisters rise, and gall thy tongue.

This was doctrine when I was a little boy [and is so now.—ED.]

[*Prayers to Saints.*]

*From my old cosen Ambrose Brown [of Winterborne-Basset.]*

Old Symon Brunson of Winterborne Basset, in Wilts: he had been parish-clarke there tpe. *Mariae Reginae*. The Tutelar Saint of that Church is Saint Katharine; he lived downe till the

beginning of King James the first: when the Gad-flye had happened to sting his Oxen, or Cowes, and made them to run-away in that Champagne-countrey, he would run after them, crying out, Praying, Good Saint Katharine of Winterborne stay my oxen, Good S<sup>t</sup> Katharine of Winterborne stay my Oxen, &c. This old Brunsdon was wont in the summer-time to leave his Oxen in the field, and goe to the church to pray to Saint Katharine. By that time he came back to his oxen perhaps the Gadfly might drive them away, upon such an occasion he would cry out to St. Kath. as is already here sayd. We must not imagine, that he was the only man that did so heretofore; and the like Invocations were to other Saints and Martyrs. *e. g.* at S<sup>t</sup> Oswald's-Downe and Forde-downe, &c. thereabout the Shepherds prayd at night & at morning to S<sup>t</sup> Oswald (that was martyred there) to preserve their Sheepe safe in the fold. S<sup>t</sup> Oswald was slayne by Penda on the great downe east of Marsfield in Glocestershire as you ride to Castlecombe from whence it is called S<sup>t</sup> Oswald's-downe: in these parts, nay as far as Auburne-chase (and perhaps a great deale further) when they pent their sheep in y<sup>e</sup> Fold, they did pray to God & S<sup>t</sup> Oswald to bring the sheep safe to y<sup>e</sup> Fold: and in the morning, they did pray to God & Saint Oswald, to bring their sheep safe from y<sup>e</sup> Fold. The countrey folk call St. Oswald St. Twosole.

In those dayes, when they went to bed, they did rake up their fire and make a  $\text{H}$  in the Ashes, and pray to God and Saint Sythe (*i*) St. Osythe to deliver them from fire, and from water and from all misadventure.

When the bread was putt into the Oven, they prayed to God & Saint Stephen, to send them a just Batch and an even.

[*Fairies.*]

They were wont to please the Fairies, that they might doe them no shrewd turnes, by sweeping. clean the Hearth and setting by it a dish of fair w<sup>r</sup> [water] halfe sadd . . . . bread, wheron was set a messe of milke sopt with white bread. And on the morrow they should find a groate of w<sup>ch</sup> the . . . . if they did speak of it they never had any again. That they

would churme the creame &c. Mrs H., of Hereford had as many groates, or 3<sup>ds</sup> this way as made a little silver cup or bowl, of (I thinke) 3<sup>lbs</sup> value, w<sup>ch</sup> her daughter preserves still.

That the Fairies would steale away young children and putt others in their places; verily believed by old woemen of those dayes: and by some yet living.

Some were led away by the Fairies, as was a Hind riding upon Hakpen with corne, led a dance to y<sup>e</sup> Devises. So was a shepherd of Mr. Brown, of Winterburn-Basset: but never any afterwards enjoy themselves. He sayd that y<sup>e</sup> ground opened, and he was brought into strange places underground, where they used musicall Instruments, violls, and Lutes, such (he sayd) as Mr. Thomas did play on.

And in Germany old women tell the like stories received from their Ancestors, that a Water-monster, called the Nickard, does enter by night the chamber, where a woman is brought to bed, and stealeth when they are all sleeping, the the new-born child and supposeth another in its place, which child growing up is like a monster and commonly dumb. The remedy whereof that the Mother may get her own child again. The mother taketh the Supposititium, and whippes it so long with the rod till the saied monster, the Nickard bringes the Mothers own child again & takes to himself the Supposititium which they call Wexel balg.

[*Funeral Customs.*]

From Mr. Mawtese, in whose father's youth, sc. about 60 years since (now 1686), at country vulgar Funeralls was sung this song.

At the funeralls in Yorkeshire, to this day, they continue the custome of watching & sitting-up all night till the body is interred. In the interim some kneel downe and pray (by the corps), some play at cards, some drink & take Tobacco: they have also Mimicall playes and sports, *e. g.*, they choose a simple young fellow to be a Judge, then the Suppliants (having first blacked their hands by rubbing it under the bottome of the Pott), beseech his Lop: [Lordship] and smutt all his face. They play likewise at Hott-cockles.

Esse aliquid manes, et subterranea regna,  
 Et contum, et Stygio ranas in gurgite nigras,  
 Atque unâ transire vadum tot millia cymbâ.

Juvenal, Satyr II. [149—151].

The believe in Yorkeshire was amongst the vulgar (phaps is in part still), that after the persons death the soule went over Whinny-moore,<sup>1</sup> and till about  $\left\{ \begin{smallmatrix} 1616 \\ 1624 \end{smallmatrix} \right\}$  at the Funerall a woman came (like a Praefica) and sang the following song:—

This ean night, this ean night,  
 every night and awle:  
 Fire and Fleet<sup>2</sup> and Candle-light  
 and Christ recieve thy Sawle.

When thou from hence doest pass away  
 every night and awle  
 To Whinny-moor<sup>1</sup> thou comest at last  
 and Christ recieve thy silly poor sawle.

If ever thou gave either hosen or shun<sup>3</sup>  
 every night and awle  
 Sitt thee downe and putt them on  
 and Christ recieve thy sawle.

But if hosen nor shoon thou never gave nean<sup>4</sup>  
 every night, &c:  
 The Whinnes shall prick thee to the bare beane  
 and Christ recieve thy sawle.

From Whinny-moor that thou mayst pass  
 every night &c:  
 To Brig o' Dread thou comest at last  
 and Christ &c:

From Brig of Dread that thou mayest pass  
 no brader than a thread  
 every night &c:  
 To Purgatory fire thou com'st at last  
 and Christ &c:

<sup>1</sup> Whin is a furze.

<sup>2</sup> Water.

<sup>3</sup> sc. There will be hosen and shoon for them.

<sup>4</sup> Job, cap. xxxi. 19. If I have seen any perish for want of cloathing or any poor without covering.

„ 20. If his loyns have not blessed me, and if he were not warmed with the fleece of my sheep, &c.

If ever thou gave either Milke or drinke  
every night &c:

The fire shall never make thee shrink  
and Christ &c:

But if milk nor drink thou never gave nean  
every night &c:

The Fire shall burn thee to the bare bene  
and Christ receive thy Sawle.<sup>1</sup>

### *Omens.*

The casuall falling of the salt at y<sup>e</sup> table towards one is by many (perhaps most) observed to be an ill omen to this day.—[See “Miscellanies,” pp. 38-48, for a chapter on Omens.]

### *Amulets.*

Fascinum: ponitur pro veretro (obscœna viri parte). Fascinus vel fascinum veretrum dict. quod depelleret fascinationes itaq’ pro amuleto e collo pueris suspendebatur.—Varro ad Scaligeri.

Mdm. In the digging of the Ruines & foundations of London (after the great Conflagration) there were found severall little Priapusses of Copper about an inch long, w<sup>ch</sup> the Romans did weare about their necks, for the reason above alleged. Elias Ashmole Esq. hath some of them amongst his *χειμήλια*.

### *Fontanalia (& Fontinalia) Fest.*

À fonte, quod is dies feriæ ejus, ab eo autem tam et in fontes coronas jaciunt & pueros coronant.

The Fellows of New-college in Oxford have time out of mind every Holy-thursday betwixt the houres of eight and nine gonne to y<sup>e</sup> Hospitall called Bart’lemews neer Oxford: where they retire into y<sup>e</sup> chapell, and. certain prayers are read and an Antheme sung: from thence they goe to the upper end of y<sup>e</sup> grove adjoyning to the chapell (the way being beforehand strewed wih flowers by the poor people of y<sup>e</sup> Hospitall), they place themselves round about the Well there, where they warble forth melodiously a Song of three or 4, or 5 parts; which being per-

<sup>1</sup> [See Appendix.]

formed, they refresh themselves with a mornings-draught there, and retire to Oxford before Sermon. A. WOOD.

*Solemn Feasts about Wells.<sup>1</sup> Fontium Sacra.*

This Custome is yearly observed at Droit-Wich in Worcester-shire, where on the day of St. Richard the {Tutelar St.} of y<sup>e</sup> Well (i. e.) salt-well, they keepe Holyday, dresse the well with green Boughes and flowers. One yeare sc. A<sup>o</sup> 64, in the Presbyterian times it was discontinued in the Civil-warres; and after that the spring {stop't, dried} or dried up for some time. So afterwards they {revived} kept their annuall custome (notwithstanding the power of y<sup>e</sup> Parliament and soldiers), and the salt-water returned again and still continues. This St. Richard was a person of great estate in these parts, and a briske young fellow that would ride over hedge and ditch, and at length became a very devout man, and after his decease was canonized for a Saint. See his life in an old printed booke in folio, in y<sup>e</sup> Librarie of Westminster Abbey.

*Ad Fontem Bandusium.*

*Sacrificia fonti promittit, ejusq' amoenitatē summopere comēdat.*

O fons Bandusiae, splendidior vitro,  
Dulci digne mero, non sine floribus,  
Cras donaberis hædo  
Cui frons turgida cornibus  
Primis et Venerem et praelia destinat,  
Frustrâ; nam gelidos inficiet tibi  
Rubro sanguine rivos  
Lascivi soboles gregis.  
Te flagrantis atrox hora Caniculæ  
Nescit tangere; tu frigus amabile  
Fessis vomere tauris  
Præbes, et pecori vago.  
Fies nobilium tu quoque fontium  
Me dicente, cavis impositam ilicem  
Saxis, unde loquaces  
Lymphæ desiliunt tuæ.

Horat. Lib. III. Ode xiii.

<sup>1</sup> [See Appendix.]



In Processions, they used to read a Ghospell at the springs to blesse them, w<sup>ch</sup> hath been dis-continued at Sunnŷ-well in Barkshire, but since 1688.

Near St. Clements at Oxford, was a spring (stopt up since the warres) where St. Edmund (A-B. [Archbishop] Cant.) did sometimes meet & converse with an Angel or Nymph: as Numa Pompilius did with Egeria. See Anth. Woods booke of this.

*A prayer used when they went to Bed.*

Matthew, Mark, Luke, and John,  
Bless the Bed that I lye on.  
And blessed Guardian-Angel keep  
Me safe from danger whilst I sleep.

I remember before y<sup>e</sup> civill warres, ancient people when they heard the clock strike, were wont to say, "Lord grant, that my last howre may be my best howre."

They had some pious ejaculation too, when the Cock did crow w<sup>ch</sup> did putt them in mind of y<sup>e</sup> Trumpet at y<sup>e</sup> Resurrection.

*Home Harvests.*

Festum primitiarum is Lamās.

Home Harvests are observed (more or lesse) in most Counties of England, e. g. South-Wilts, Heref. &c: when they bring home the last load of Corne; it is donne with great joy and merri-ment: and a Fidler rides on the loaded Cart, or Wayne, playing: a Barrell of good Beer is provided for the Harvestmen, and some good Rustique cheer. This Custome (no doubt) is handed downe to us from the Romans: who after this manner celebrated their Cerealia (Sacra Cereris) instituted by Triptolemus.

*Sheep-sheerings.*

Sheep-sheerings, on the Downes in Wiltshire, and Hampshire &c: are kept with good Cheer, and strong beer: but (amongst other dishes) Furmetrie is one. The Fidler and Tabourer attended this Feaste.

The Romans had their Palilia vel Parilia, Palis Deæ (Pastorum) festa.

*Cockfighting at Shrovetide.*

Ælianus in his varia Historia speakes of Cock-fighting in his time, lib. ii. cap. 28. After their victorie over the Persians, the Athenians made a lawe, that Cocks should one day in the yeare be brought to fight in the Theatre, the occasion of which lawe was this. When Themistocles went forth with an Army of y<sup>e</sup> Citizens against the Barbarians, he saw some Cocks fighting, neither did he behold it slightly, but turning to the whole Army, These (sayd he) undertake this danger “neither for their Countrey, nor for their Countrey Gods, nor for the Monuments of their Ancestors, nor for Fame, Liberty, or Children; but that they may not be worsted, or yield one to the other.” With which words he encouraged the Athenians. This therefore, as that time was an occasion of inciting them to valour, he would have to be ever after had in remembrance.

*Sinne-eaters.* [See pp. 18, 22.]

In the County of Hereford was an old Custome at funeralls to {hire} poor people, who were to take upon them all the sinnes of {have} the party deceased. One of them I remember lived in a cottage on Rosse-high way. (He was a long, leane, ugly, lamentable poor raskal.) The manner was that when the Corps was brought out of the house and layd on the Biere; a Loafe of bread was brought out, and delivered to the Sinne-eater over the corps, as also a Mazar-bowle of maple (Gossips bowle) full of beer, w<sup>ch</sup> he was to drinke up, and sixpence in money, in consideration whereof he tooke upon him (ipso facto) all the Sinnes of the Defunct, and freed him (or her) from walking after they were dead. This custome alludes (methinkes) something to the Scape-goate in y<sup>e</sup> old Lawe. Leviticus, cap. xvi. verse 21, 22. “And Aaron shall lay both his hands on the head of the live goate and confesse over him all y<sup>e</sup> iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fitt man into the wilderness. And the goat shall bear upon him all their iniquities, unto a land not inhabited: and he shall let the goat

goe into the wilderness.” This Custome (though rarely used in our dayes) yet by some people was {observed} {continued} even in the strictest time of y<sup>e</sup> Presbyterian government: as at Dynder, volens nolens the Parson of y<sup>e</sup> Parish, the {kinred} {relations} of a woman deceased there had this ceremonie punctually performed according to her Will: and also the like was donne at y<sup>e</sup> City of Hereford in these times, when a woman kept many yeares before her death a Mazard-bowle for the Sinne-eater; and the like in other places in this Countie; as also in Brecon, *e. g.* at Llangors, where Mr. Gwin the minister about 1640 could no hinder y<sup>e</sup> performing of this ancient custome. I believe this custome was heretofore used over all Wales.

See Juvenal Satyr. vi. [519-521,] where he speakes of throwing purple thread into y<sup>e</sup> river to carry away ones sinne.

In North-Wales, the Sinne-eaters are frequently made use of; but there, insted of a Bowle of Beere, they have a bowle of Milke.

Methinkes, Doles to Poore people with money at Funeralls have some resemblance of that of y<sup>e</sup> Sinne-eater. Doles at Funeralls were continued at Gentlemens funeralls in the West of England till the Civil-warre. And so in Germany at rich mens funerals Doles are in use, and to every one a quart of strong and good Beer.—Cramer.

*New Moone.*<sup>1</sup>

Cœlo supinas si tuleris manus

Nascente Lunâ, rustica Phidyle: &c.

Horat. lib. iii. Ode xxiii.

In Scotland (especially among the Highlanders) the woemen doe make a Curtsey to the New-moon; I have known one in England doe it, and our English woemen in the Country doe retaine (some of them) a touch of this Gentilisme still, *e. g.*

“All haile to thee Moon, all haile to thee!

I prithee good Moon, declare to me,

This night, who my Husband must be.”

This they doe sitting astride on a gate or stile the first evening

<sup>1</sup> [See Miscellanies, p. 132.]

the new moon appeares. In Herefordshire &c. the vulgar people at the prime of the moon, say, 'tis a fine moon, God bless her.

v. Job, cap. 31, v. 26, 27. If I beheld the sun when it shined, or the moon walking in brightness.

And my heart hath been secretly enticed or my mouth hath kissed my hand.

Sound a trumpet in the new-moon.—Psalmes [lxxxix. 3].

When I was a Boy before y<sup>e</sup> Civill warres 'twas the fashion to to kisse ones hand, and make a legge.

Tot pariter pelves, tot tintinnabula dicas  
Pulsari, &c.—Juvenal, Satyr. [vi. 441-2.]

“The wild Irish, or Welch, who during Eclipses run about beating &c. pans thinking their clamour & vexations availeable to the assistance of the higher orbes.”—Osborn's Advice, p. 105.

Howselin receiving y<sup>e</sup> sacrament in the explanation of the hard words to Chaucer.

To Husle—a Saxon word.—T.G.

### *Putting-off of Hatts.*

Helmet pulled off when spoke to Alexander. Q. Curtius in Engl. p. 402. [Quem (coenum) ut videre milities detrahentem galeam capiti (ita enim regem alloqui mos est), &c. Q. Curtii Rufi lib. ix. cap. iii. 4.]

Persius, Sat. v. 85 [82]:

“Haec mera Libertas; hoc nobis pilea donant.”

Servi manu emissi *raso capite* a Dominis pileum libertatis insigne sumebant.—T. Farnaby.

“Vindictâ postquam meus a Praetore recessi.”—[Pers. Sat. v. 88.]

The cropping short of y<sup>e</sup> Apprentices haire, seemes to be derived from the slavery of the Romans: now out of Fashion.

### *Reliquum è poculo ejecit.*

Perhaps the Custome of the Beggars, throwing the remainder of drinke out of the Dish on the Ground, may be derived from an Ethnick sacrifice to Tellus (the Earth), Gratitudeinis ergo.

David longing to drinke of y<sup>e</sup> water of y<sup>e</sup> well by y<sup>e</sup> gate of Bethelem, when three of his worthies brought it, he would not tast a drop of it: in condemnation of his inordinate appetite, which had exposed such worthy persons to hazard their lives, poured it out unto the Lord.—[II.] Sam. xxiii. 15, 16.

[*Serpents.*]

A. Persii, Sat. i. 113.

Pinge duos angues: pueri, sacer est locus; extra  
Meiite.

Ut nefas ducitur in sacro loco alvum exonerare vel meire, ejusq' religionis symbolum appinguntur angues tamquam Genii Loci, et quo inde terreant et submoveant pueros.—Tho. Farnaby.

Mdm. in a book w<sup>ch</sup> Mr. Jo. Heysig (a Swede) gave to Elias Ashmole, Esq. entituled Olai Vereli Manuductio compendiosa ad linguam Scandicam antiquam, rectè intelligendam: Upsalæ. 1675 (a thin folio), all the ancient Inscriptions are entertoilees with Snakes, *e. g.* as in the margin.

[Here are two  
figures of serpents  
interlaced.]

Mdm. in Saint Chad's Ghospell at Lichfield Cathedrall (w<sup>ch</sup> is a thousand yeares old), the Latin is writt in the Saxon character, and the letters are an inch long, at least. At the beginning of every Ghospell, is the picture of the Evangelist sitting in a chaire, and the armes of the chaires of every one doe terminate in Serpents heads.

Quære whether there are not Serpents carved upon some very old Fonts, Church-dores, or about the Capitalls of old Gothick pillars? I have a conceit that I have seen some such thing.

The Caduceus of Mercurie is adorned with two Serpents in the posture of Generation. Mdm. y<sup>e</sup> cast skin of an Addar (*συνάρα*, Anglicè, the slough of an Addar) is an excellent remedie to drawe out a Thorne, out of ones flesh. The Sussexians doe weare them for Hatt-bands, w<sup>ch</sup> they say doe preserve them from the gripeing of the Gutts.<sup>1</sup>

<sup>1</sup> [They are worn round the head in North Lincolnshire against headache. N and Q. 1st s. viii. 32.—ED.]

Vide Spondam Epitomen Baronii Annalium—where he speaks de Basidilianis, that did keep Sacrifices for Christ, as well as Jewish—and they had serpents that were fed with the blood of the Sacrifices. Vincentius Lerinensis adversus Haereticos also saith the same. The Bramens have also serpents in great veneration: they keep their Corne. I thinke it is Tavernier, that mentions it.

[A note upon horse-shoes and witches, a repetition of that given on p. 25 is given here in the MS.]

It is not unlikely, that the Torsures in the initial great Text letters of Patents, Wills, Indentures, &c.: such kind of sacred writing were derived from the Torsures of snakes, anciently.

I have seen initial Text letters of K. Hen. 8<sup>th</sup> that have been perfectly interwoven Knotts.

I have seen some old Text letters terminate in Serpents: these text letters (as here) were left off about the Restauration of his Majestie: and printed ones used instead, w<sup>th</sup> the Kings picture in them.

Q. Ceres drawne by Serpents. Dr. Burnet for Scottish Gentilisme, especially amongst y<sup>e</sup> Highlanders.

*In nomine Dei, Amen.*

We doe beginne our Wills thus and in text letters; but the torsures of the initial letter (as also of Indentures) hath been much discontinued since A.D. 1660. In Herefordshire, &c., those parts, when they undertake any businesse or are to lift up a Burden, they say, in the name of God (i) in the power of God.

Weisembachius Disputatio i. p. 1.

“Exorsus est Justinianus ab invocatione (quamvis Codex Haloandrinus non habet hanc epigraphen) Domini nostri Jesu Christi. Piè et religiose. Gen. xlviii. v. 16, ubi Jacob invocat Angelum Foederis, Christum. Malach. iii. v. 1. Psal. ii. v. 12, and lxxxiv. v. 10. Quare Pontifex non ita auspicatur Jus Canon-icum, Rainaldus Corsus sed adfert rationes. Lib. 3, indag. jur. c. 15. ‘Εκ τοῦ κρᾶ-πιδον τὸ ὑφασμα πρόδηλον. Ex lacinia cognoscitur pannus. Ex prima igitur ratione, quam reddit, de cæteris judicare promptum est. Non erat necesse, inquit, Pontificem declarare se esse Christianum, perinde ac Imperatorem. Eo enim ipso, quod dicit se Episcopum, affirmat se esse Christianum, c. 1 & 2 distinc. ij. Cum multi imperatores a Christi lege fuerint alieni.”

The Athenian Mercury, Vol. 6, Numb. 5, Feb. 15, 169 $\frac{1}{2}$ .

The ancients had a solemne time of giving these names—equivalent to our Christnings, and those taken very probably from the Custom of Circumcision among the Jews, recieved also by severall other nations. Thus we find in Alexander ab Alex. diebus, Genial. Varro, and others, that 'twas the custom among all civiliz'd nations to give the Name on a certain day, the seventh, eighth, ninth, or tenth, according to the manner of the place, and that this was always performed with great solemnity, and among the Greeks with Feasts and Sacrifices.

*Hornes and Cuckolds.*

Pufendorf, Lib. vi. c. i. § 10.

——— ejusmodi maritorum insignia quæ vulgo p' ludibriis jactantur, nova non esse neq' solis occidentalibus usurpata, adparet ex Niceta Acominato l. 2, de imperatore ubi refert illum Imperatorem eximia cornua cervorum, quos venatus erat, in porticibus fori suspendisse p' speciem ostendendæ magnitudinis ferarum quos exposuit cum revera mores civitatis uxorum lascivia notaret.

*Rings worne on the Left Hand.*

S. Pufendorf de Jure Naturas et Gratias; in Rosario Persico Sardi, c. 8.

Haec ratio affertur, quia sinistra manus, dextra utiq' minus digna annulo exornatur; quia dextrae manus summum decus ipsa dexteritas. p. 611.

[*West of England Customs.*]

Mdm. that non obstante the Change of Religion, the Plough-boies, and also the Schooleboies will keep-up and retaine their old Ceremonies and Customes and priviledges, which in the west of England is used still (and I believe) in other parts. So in Somersetshire when they Wassalle (which is on . . . . . I thinke Twelfe-eve) the Plough-men have their Twelve-cake, and they goe into the Ox-house to the oxen, with the Wassell-bowle and drink to the ox w. the crumpled horne that treads out the corne; they have an old conceived Rythme; and afterwards they goe with their Wassell-bowle into the orchard and goe about the Trees to blesse them, and putt a piece of Tost upon the Rootes, in order to it.

And the Schoole-boies in the west: still religiously observe St Nicholas day (Decemb. 6<sup>th</sup>), he was the Patron of the Schoole-boies. At Curry-Yeovill in Somersetshire, where there is a Howschole (or schole) in the Church, they have annually at

that time a Barrell of good Ale brought into the church ; and that night they have the priviledge to breake open their Masters Cellar-dore.

Item, for Cock-fighting, the Schoole-boies continue that Custome still : and have their Victors, that is, he whose Cock conquers or beates the rest, is Victor, and eo nomine, he hath the Priviledge, during that Lent, to save what Boy he pleases from Whipping.

On Shrove Tuesday shroving when the Victor Boy went thrô y<sup>e</sup> streetes in triumph deckd with ribbons, all his schoole fellowes following with drum and a fiddle to a Feast at their Masters schoole house. The custome (I thinke) now left of. He was victor whose cock over come. Item, O Sapientia (Decemb. 16) is a great day observed by the Schoole-boies ; and (I thinke) was before the Civil-warres by the Undergraduates at Oxford : if not likewise by the Bachelors of Art.

Quære Colonel John Wyndham plus de hiis ; he went to schoole at Curry-yeovill.

In my fathers time, they had a Clubbe (fustis) at the schoole-dore : and they desired leave exeundi foris (two went together still) they carried the Clubbe. I have heard that this was used in my time in Country-schooles before the Warres. When Monks or Fryars goe out of their Convent, they always are licensed by couples ; to be witnesses of one anothers actions or behaviour. We use, now, the word Clubbe, for a Sodality at a Taverne or Drinking-house.

Κοκκινομανζεία. Pollux divinationis genus quod fit per cribrum, ex Calepino. vide.—Delvio disq. Mag. Holyok's Dict.

### *Love-feasts.*

Agapæ Ἀγάπαι, convivium Christianorum Tertull. Apol. 29. cœna nostra de noiē rationem suam ostendit, vocatur ἀγάπη, id q<sup>d</sup> dilectio penes Græcos est. v. i. Cor. 11-20 & Photium et Balsamonem ad Canon ii. Concilii Gangaensis et Causab. exerc. 16, contra Bacon. Numb. 31 et Canonem 28 Concilii Laodicensi ubi sunt prohibitæ, Mart. Certain love-feasts used in the Primitive Church, where all the Congregation met and feasted, after they



had recieved the Communion together: and those that were rich brought for themselves and the poor, and all eate together, for the encrease of mutuall love, and for the rich to shew their love & charity to the poor.<sup>1</sup>

Feralia a ferendis ad tumultum epulis, a feriendis pecudibus, Fest. *νεκυσία*. Feralia deum manium dies in Februario apud Rom. Ver. Feralia ab inferis et ferendo, q. d. ferunt tum epulas ad sepulchrum quibus jus ibi parentare, Fest. feralia diis manibus sacrata, festas & inde ferales funestum. All Souls Day, a day dedicated to God for the dead.—[See p. 21.]

[*Spittle*.—See p. 80.]

*A Persii Satyra ii. v. 30.*

Ecce avia, aut metuens divûm matertera cunis  
Exemit puerum, frontemq' atq' nda labella  
Infami digito, et *lustralibus* ante *salivis*  
*Eapiat*, urentes oculos inhibere perita.

Tho: Farnaby. Pulchra est hæc diei lustrici hypotyposis qui puellarum octavus est, puerorum nonus, quo die puerum lustrabant, votis pro eo conceptis, et nomine illi indito, unde et Nominalis dictus. Saliva purgatoriam vim habere credebatur, et ad fascina inhibenda valere. Bonæ vero scævæ causa et ad placandam Nemesim, quam enormiori gloriæ invidere credebant, saliva, infamis digitus *τῆς σάθης*, effigies adhibebantur quasi præfiscinia. Plin. lib. 28, c. 2 & 4.

The wild Irish (among many old customes) doe use this, sc. when they doe prayse your horse, or &c. they doe spitt upon it; sc. præfiscine. Hence Mr. Sam. Butler, in his Hudibras, part [i.], canto [i.]:

A deep Occult Philosopher,  
As learn'd as the Wild Irish are.

The Christian form of Christning children, is much derived from the aforementioned custome.

<sup>1</sup> [See Miscellanies, p. 217.]

[The reference here is to the Order for the Baptism of Infants in the "Rituale Romanum." "Sacerdos digito accipiat de saliva oris sui, et tangat aures et nares infantis: tangendo vero aurem dexteram, et sinistram, dicat: 'Ephpheta, quod est, adaperire:' deinde tangit nares, dicens: 'In odorem suavitatis. tu autem effugare, diabole; appropinquabit enim judicium Dei.'" The origin of this custom will be found in S. Mark, vii. 32-35.—Ed.]

[*Amulets.*

Here follows almost verbally the passage given at p. 30 under this heading.—Ed.]

*Girdles.*

In St. John's [Luke's] Ghospel, ch. [xii.] v. [35] it is sayd, "Let your loynes be girt." It was accounted before y<sup>e</sup> civill warres a very undecent and dissolute thing for a man to goe without his Girdle in so much that 'twas a Proverbe, "Ungirt and unblesst." Riobanus, in his Anatomie of the Vertebra, quotes the aforesayd Text: and saies, that that part ungirt inclines men to be libidinous.—[See p. 60.]

*Out of y<sup>e</sup> Fewdal law.* Homage is an oath of fealtie, acknowledging himself to be the Lord's man, wherein the tenant must be *ungirt*, uncovered, kneel upon both his knees, &c.—Littleton Tenure.

*Cocklebread.*<sup>1</sup>

Young wenches have a wanton sport, w<sup>ch</sup> they call moulding of Cocklebread; viz. they gett upon a Table-board, and then gather-up their knees & their coates with their hands as high as they can, and then they wabble to and fro with their Buttocks as if the[y] were kneading of Dowgh with their A—, and say these words, viz.:

My Dame is sick & gonne to bed,  
And I'll go mowld my cockle-bread.

---

<sup>1</sup> [See Appendix.]

In Oxfordshire the maids, when they have put themselves into the fit posture, say thus :

My granny is sick, and now is dead,  
And wee'l goe mould some cockle-bread.  
Up w<sup>th</sup> my heels, and down w<sup>th</sup> my head,  
And this is the way to mould cocklebread.—[W. K.]

I did imagine nothing to have been in this but meer Wantonnesse of Youth—*rigidas prurigne vulvæ*. Juven. Sat. 6 [129.] But I find in Burchardus,<sup>1</sup> in his *Methodus Confitendi* on the VII. Cōmandement, one of y<sup>e</sup> articles of interrogating a young Woman is, if she did ever subigere panem clunibus, and then bake it, and give it to one that she loved to eate : ut in majorem modum exardesceret amor? So here I find it to be a relique of Naturall Magick, an unlawfull Philtrum.

'Tis a poetickall expression, to kisse like cockles :

"The Sea nymphes that see us shall envy our bliss,  
Wee'll teach them to love, and 

like
the

 Cockles to kiss."

An old filthy Rhythme used by base people, viz. :

"When I was a young Maid, and wash't my Mothers Dishes,  
I putt my finger in my [—] and pluck't-out little Fishes."

See Burchardus, ut ante, where there is an interrogatory if she did ever put a little fish [ . . . : . . ] (*immittere pisciculos in vulvam*) and let it die there, and then fry it, and give it to her lover to eate, ut in majorem modum exardesceret amor? The L<sup>d</sup> Chancellor Bacon sayes : Thus the fables of the Poets are the Mysteries of the Philosophers ; and I allude here, that (out of fulsome Ribaldrie these simple Rhythmes I have picked out) the profoundest natural Magick, that ever I met with in all my life.

The young girls in and about Oxford have a sport calld Leap-candle, for which they set a candle in the middle of the room in a candlestick, and then draw up their coates into the form of

<sup>1</sup> "Quis veterum Poetarum plus obscenitatis, impuritatis, flagitiorum professus est, quam docet Pœnitentiale Burchardi? J. R. in confut. fab. Burdon. pag. 305" Dr. Sanderson, Vol. II<sup>d</sup> Sermon. 2<sup>d</sup> ad Aulam, pag. 45.

breeches, and dance over the candle back and forth, with these words :

The Taylor of Bisiter, he has but one eye,  
He cannot cut a pair of green Galagaskins if he were to die.

This sport in other parts is called Dancing the candlerush.  
Terent. Adelph. act v. scen. iv. [1—4]:

D. Nunquam ita quisquam bene subducta ratione ad vitam fuit,  
Quin res, aetas,<sup>1</sup> usus, semper aliquid apportet novi,  
Aliquid moneat: ut illa, quæ te scire credas, nescias,  
Et quæ tibi putaris prima, in experiundo [ut] repudies.

in Olymp. Discipulus est prioris posterior dies Farnaby.

### *Shepherds.*

In the West-parts of England (and I believe also in other parts) the Shepherds have no Wages but the keeping of so many sheepe of his owne with his masters flock: so that the Shepherds Lambs never die, or mis-carrie: or his sheep stollen. Plautus gives us a hint of this Custome among the Romans in his *Asinariæ*, act iii. sc. 1 [36-7].

Philenium (Meretrix).

"Etiam opilio qui pascit, mater, alienas oves,  
Aliquam habet peculiarem, qui spem soletur suam."

Nota peculiaris (e peculio) is the marke of the Opilio's sheep: the Master (or Patron) had another mark. Dr. Potts.

Plautus lived 184 yeares before Christ: "La mort de Plaute, selon la meilleure opinion, sous les Consuls P. Claudius Pulcher et L. Porcius Licinius, sc. 184 ans devant Jesus Christ."

### *Revells, or Wakes.*

Concerning the origen of Wakes, Venerable Bede speakes in his Historie. See 1 Kings, ch. 8, v. 62, &c., and v. 65, "And at that time Solomon held a feast, and all Israel with him, seven and seven dayes, even fourteen dayes." So 2 Chron. ch. 7, v. 5, & 8, 9, and Nehemiah, c. 8, v. 10, 11, 12. In the exposi-

<sup>1</sup> Considerata recte vivendi via translata a Calculatoribus.

<sup>2</sup> Ἀμέραι ἐπιλοεποὶ μάρτυρες σοφώτατοι.—Pindar.

tion of hard words in Chaucer, in the word Vigills. "It was the manner in times past, upon Festival evens, for Parishioners to meet in their Church-houses, or Church-yards, and there to have a drinking fitt for the time. Here they used to end many quarells between neighbour and neighbour. Hither came the Wives in comely manner, and they that were of the better sort had their Mantles carried with them, as well for shew, as to keep them from cold at the table. These Mantles also many did use at Morrowe-masses, and other times."

As also all the Journemen of every handycraft in the same week doe nothing but drink and are merry, going in Procession two abreast into the fields (where then tradesman's daughters and Maids are not very far off, which they take and dance very civilly till they are weary), with their Ensign, or flying colours made of silk, and the joyners make themselves one (vexillum) out of chips variously interwoven and coloured, but the ploughmen have a white table clod, or sheet, instead of an ensign. W. K.

In Germany was formerly, about 50 or 60 yeares since, or not so long, likewise in use, that at night in the wintertime all the mayds of the village met together, and brough[t] with them along their Spinning-wheel, or distaff, and spun very late in the night, where then the young men were not far off, which now is quite abolished by reason of the great exorbitances they committed. Cramer. [W. K.]

Ovid's *Metamorphoses*, lib. iii. [32-41].

— Solae Mineides intus  
 Intempestiva turbantes festa Minerva,  
 Aut ducunt lanas, aut stamina pollice versant,  
 Aut haerent telae, famulasq. laboribus urgent.  
 E quibus una levi deducens pollice filum,  
 Dum cessant aliae, commentaq' sacra frequentant,  
 Nos quoque, quas Pallas, melior dea, detinet, inquit,  
 Utile opus manuum vario sermone levemus:  
 Perq' vices aliquid, quod tempora longa videri  
 Non sinat, in medium vacuas referamus ad aures.<sup>1</sup>

---

<sup>1</sup> Lanificio Metonymicè.

*Church-ales, in the Easter holydayes.*

These church-ales, no doubt, were derived from the ἀγάπαι, or love-feastes, mentioned in the New Testament.<sup>1</sup>

At Zerbst, in Germany, every houskeeper, that is able, bakes at Easter-Even (as also at Whit Sunday-Even) even several greate Cakes about a yard long and an half yard broad for his family to eat at the holy dayes. [W. K.]

*Servi (Villanes).*

“In England we had many Bond-servants untill the time of our last Civil warres : and, I thinke, the Lawes of Villenage are still in force, of which the latest are the strongest. And now since slaves were made free, which were of great use and service, there are grown up a rabble of Rogues, Cutpurses, and other the like trades ; Slaves in Nature, though not in Law.” S<sup>r</sup> Walter Raleigh’s Hist. 5th part, pag. 326.

Mdm. at Tormarton, in Gloucestershire (anciently the seate of Rivers, afterwards S<sup>t</sup> Lowes by match<sup>2</sup>) is a Dungeon of about 13, or 14 foot deep, of good ashler-work. About four feet from the ground are iron rings fastned in the wall, and it is thought by the parishioners there, that it was to tye offending Villaines. All lords of manours had such power over their Villaines, and if they whip’t them to death, they were not in danger of the Lawe.

A statute about H. III. time, Quaerit Domini habere prisonā de malefactoribus suis. D<sup>r</sup> Th. Gale.

M<sup>r</sup> Hook found staples in y<sup>e</sup> wall at S<sup>t</sup> Martins-le-grand, and a skeleton. Id.

But to ascend higher, sc. to Seigniories ; all Castles had Dungeons. I remember at y<sup>e</sup> castle at Bristowe there was one, at the bottome of every Tower.

’Tis like enough, that all Monasteries had Dungeons too ; for they have the power of Life and Death within themselves ; wit-

<sup>1</sup> [See Miscellanies, p. 217.]

<sup>2</sup> [“This mannor did anciently belong to the family de la Riviere . . . . . The family of the St. Loe’s were afterwards lords of this manor. Sir John St. Loe, in right of his wife, was seized thereof 1481.” Atkyns’ Ancient and Present State of Glostershire (1712).—Ed.]

nesse the poore Monke at . . . . in France, who, upon complaint of his friends to the Bishop of the Diocese he was pluckt-out of y<sup>e</sup> Dungeon in a most miserable condition; sc. his feet and hands were rotten; and shortly after he dyed. This was in the yeare of our Lord 1663.

S<sup>r</sup> John Hoskyns (from whom I had this account) was then in France.

At y<sup>e</sup> castle of Walingford under the government of Brien Fitz-Count, in the reign of Hen. 2, was a very deep dark dungeon call'd Cloere-Brien. [W. K.]

There be now iron staples strong and large in the walls of y<sup>e</sup> chancel in the church of Amersden [Ambrosden] com. Oxon., to w<sup>ch</sup> as tradition pretends, the confessors us'd to tie and whip the penitent women. [W. K.]

### *Painted-glasse windowes in Churches.*

"Delubra sunt omnia subobscura, nec id aedificandi inscitia factum, sed consilio Sacerdotum ferunt, immodicam lucem dispergere; parciora velut dubia colligi animos, & intendi Religionem putant."—S<sup>r</sup> Tho: More's Utopia.

Willielmus Malmesburiensis, page , saeth,

Aedificia è saxo, et fenestras vitreas anno Domini 735 per Benedictum Abbatem (nisi raro).

& S<sup>r</sup> William Dugdale told me, he finds that the art of painting in Glasse came first into England in King John's time, qd. NB.

The curious Oriental reds, yellows, blew, & green in Glasse painting (especially when the sun shines) doe much refresh the Spirits. After this manner did D<sup>r</sup> R. revive the spirits of a poor distracted gentleman; for whereas his former Physitian shutt up his windowes and kept him in utter darknesse, he did open his windowe-lids and let in the light, and filled his Windowes with glasses of curious Tinctures, which the distempered person would alwaies be looking on, and it did conduce to the quieting of his disturb't spirits. I remember D<sup>r</sup> Sanderson saies (speaking of church musique) in short, whatever does tend to the quieting of the mind & contemplation, tends to Devotion, qd. NB. contrary to the Presbyterians & Fanaticks.

Johannes Medicus, who lived and wrot in time of Ed. 2, and was Physitian to that king, gives an account of his curing the Prince of y<sup>e</sup> Smallpox (a distemper but then lately known in England) by ordering his bed, his room, and his attendants to be all in scarlet, and imputes y<sup>e</sup> cure in great measure to the vertue of y<sup>e</sup> colour.—W. K.

### *Churches.*

[The whole of this note is by Dr. Kennet.]

As to the situation of the primitive Xtian Churches, it is evident that they were commonly set upon an hill or some high and eminent place, and looked toward y<sup>e</sup> East.

Nostrae columbae domus simplex, etiam in editis semper, et apertis, et ad lucem, amat figuram Spiritus sancti, orientem Christi figuram. Tertullian adversus Valent.

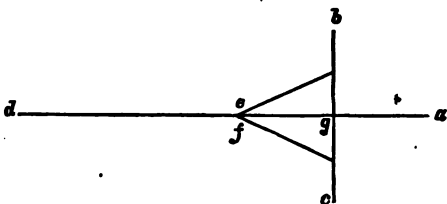
The Quire at the east end of Xtian Churches was contrary to the site of y<sup>e</sup> Temple at Jerusalem, whose Holie of Holies or upper end was westward. The church built by Cardinal Richlieu at Richlieu, a Town of his own building too, has its Quire westward, and its entrance in at the east end thereof, w<sup>ch</sup> was so appointed by him I suppose, least otherwise it might spoil the fashion of his Town, a respect being had to the Model according to w<sup>ch</sup> it was built, and not out of an opinion of the indifferencie of situation, for albeit he were contented to turn his face sometimes westward in his adoration when living, yet being dead he looks Eastward in the Chappel of his own building in the college of Sorbon, where he lies buried. What was done by the said church of Richlieu was intended by that in Covent Garden, but it was not permitted to be consecrated till the said design was altred, w<sup>ch</sup> was done.—Savage, Dew of Hermon, p. 26.

Some Cathedrals were built w<sup>th</sup> a single Cross, representing that whereon our Saviour was crucified (for since Constantine's *In hoc vinces*, Churches have not been only so built, but the sails of ships have been furled up in manner of a Cross); some were built w<sup>th</sup> a double Cross, the uppermost representing that whereon the title was written, I N R I.



Not only Churches but some Towns in England seem of design to be built after the manner of a cross especially Gloucester, whose figure stands thus :—

a. y<sup>e</sup> Eastgate. b. the Northgate. c. y<sup>e</sup> Southgate. d. y<sup>e</sup> Westgate. e. the College v. S<sup>t</sup> Maries Church. f. the castle. g. y<sup>e</sup> Middle row.



And indeed the form of Oxford is much the same :—

a. the castle. b. High bridge. c. Northgate. d. Eastgate. e. Cairfax.



It was a custom in Conventual Churches to hang an *Agnus Dei* at the top of the steeple or spire, w<sup>ch</sup> the Religious thought a charm agst storms and thunder.—Vit. S. Alban. Abbat, p. 142.

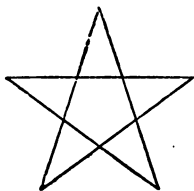
### *Images in Christian Churches.*

Mr. Tho. Hobbes (*Malmesburiensis*) saies in his *Kingdome of Darknesse* (speaking there of Images) the Christians found them, not made them : but let them stand.

### *"Ἕμνοι; Carolls.*

Edm. Waller, Esq. (Poet), said that Poëtrie was abused when 'twas turned to any other subject than the Praise of the Creator. The principal service of God is neglected, and Petitions and Thanksgiving for ourselves, used in its stead.—So Orpheus's Hymns, Homes, &c.

Insert here our Christmas Carolls.



*Pentalpha's.*<sup>1</sup>

<sup>1</sup> [See Appendix.]

This figure of three triangles intersected and made of five lines, is called the pentangle of Solomon, and when it is delineated on the body of a man, it is pretended to touch and point out the five places wherein our Saviour was wounded. And therefore there was an old superstitious conceit that this figure was a fuga Dæmonum, the Devils were afraid of it. W. K.

This marke was heretofore used as the signe of the  $\text{✠}$  is now ; sc. at the beginning of letters, or bookes, for good-lucks sake ; and the women among the Jews (Dr. Ralph Bathurst tells me) did make this marke on the childrens chrysome cloathes. This marke is one of the Pentacles mentioned in *Clavicula Solomonis* (a MSS. which I have given to the museum at Oxon.), w<sup>ch</sup> see and transcribe it here. Mr. Lancelot Morehouse, the minister of Little Langford, did commonly putt this marke at the top of his letters, as now some putt the  $\text{✠}$ .

Mr. Wyld Clarke Merchant Factor at Santo Crux in Barbarie tells me, that the Jewes in Barbery have this mark above, on their trunks, in nailes, and on their cupbords, and Tables : so in France, &c. and heretofore in England, were putt crosses  $\text{✠}$  for good luck, and my old friend Mr. Lancelot Morehouse (rector of Pertwood in Wilts) was wont to make this marke at the top of his missive letters, as the R. Catholiques doe the  $\text{✠}$ . And he told me (1660) that the Greeke Christians did so.

Mdm. Pentacles are clearly Jewish, as appears by the Hebrew letters inscribed in them. v. Zecorbeni.

In Kent & many other parts the women when they have kneaded their dough into a loaf cut y<sup>e</sup> form of a cross on the top of it.—[W.K.]

In Germany some of the vulgar sort of People make a Cross before they begin anything, viz.: when they are cutting a loaf, they make first a Cross upon it with the knif, &c.

### *Tergetors (or Tregetors).*

Concerning Tergetors, see Chaucer, in The Frankelin's tale.

For I am siker that ther ben sciences,  
By whiche men maken dyverse apparences,

Such as the subtill tregetores play,  
 For oft at festes have I well heard say,  
 That tregetores, within an hall large,  
 Have made come in water and a barge  
 And in the hall rowen up and doune.  
 Sometime hath seamed come a grim lioun,  
 And sometime flowers spring as in a bede  
 Sometime a vine and grapes white and rede;  
 Sometime a castel of lime and stone,  
 And when hem listed, voiden hem anone:  
 Thus seemed it to every man's sight.

*The Squire's Tale.*

And other rowned to his felaw lowe,  
 And saied he lied, for it is rather like  
 An apparence made by some magike,  
 As Jogglours plaien at these feastes great,  
 Of sundry thoughts thus they jangle and treat  
 As lewed<sup>1</sup> people deemeth commonly  
 Of things that been made more subtilly,  
 Than they can in her lewdness comprehend;  
 They deemen gladly to to the badder end,  
 And some of hem wondren on the mirroure,  
 (That born was up to the maister tour)  
 How men might in it such things see.  
 Another answerd and sayd it might well bee  
 Naturally by compositions  
 Of angels and slie reflections;  
 And saedon that in Rome was such on,  
 They speaken of Alhazen and Vitellion,  
 And Aristotle that writeth in her lives  
 Of queint mirroures, and of perspectives  
 As knowing they that han her bookes heard.

Sir Gefrey Chaucer was born about the second or third yeare of King Edward the third; and died 25 Octob. 1400, sc. tpe. Hen. 4. About this time Friar Roger Bacon lived.

I have heard my grandfather Lyte say, that old father Davis told him, he saw such a thing donne in a Gentlemans hall at Christmas, at or neer Durseley in Gloucestershire, about the middle of King Henry the eight's reigne. Edmund Wyld, Esq. saies, that it is credibly reported, that one showed the new King of France, in anno 1689, or 1690, this trick, sc. to make

<sup>1</sup> (i.) ignorant.

the apparition of an Oake, &c. in a hall, as described by Chaucer, and no conjuration. The King of France gave him the person five hundred Louis d'or for it.<sup>1</sup>

Mdm. a Hamborough Merchant, now (or lately) in London did see this trick donne at a Wedding in Hamborough, about 1687, by the same person that shewed it to the King of France. E. W[yld], Esq.

Quære Mr. Martin (the jeweller), &c. de hijs. See Mr. Baxter's Booke of Apparitions, &c. 1691.

### *Spai'd Bitch.*

I believe all over England, a spaied bitch is accounted wholesome in a House; that is to say, they have a strong beliefe that it keeps away evill sprits from haunting of a House; *e. g.* amongst many other instances, at Cranborn in Dorset about 1686, a house was haunted, and two Tenants successively went away (left the house) for that reason: a third came and brought his spai'd bitch, and was never troubled.

[In the account of the haunted house at Woodstock (Plot's Nat. Hist. Oxon., pp. 206-210), we read :

"October 21. The Keeper of their Ordinary and his bitch lay in one of the rooms with them, which night they were not disturbed at all. But October 22, though the bitch kennel'd there (to whom they ascribed their former nights rest), both they and the bitch were in a pitiful taking." p. 207.—ED.]

Had Ovid finished his Festivalls, 'tis very likely we might have found this Preservative in some of y<sup>e</sup> remaining monthes he left undonne.

—— visæq' canes ululare per umbram  
Adventante Deâ—Virg. *Æneid*: 6, [257-8.]

and (I thinke) in Homers Odysses there is something to this purpose. quære.

### *Invisibility.*

Take on Midsummer-night, at xii., when all the planets are above the earth, a Serpent and kill him, and skinne him; and

<sup>1</sup> [See Appendix.]

dry it in the shade and bring it to a powder. Hold it in your hand and you will be invisible. This Receipt is in Johannes de Florentiâ (a Rosycrusian) a booke in 8° in high Dutch. Dr. Ridgeley the Physitian hath it, who told me of this.

M. 'Tis on St. Agnes night (January 21) not St. Annes night, that y<sup>e</sup> Dreames are given. Ben Johnson (the woemen tell me) was out as to St. Anne's night. [The reference here is to Jonson's masque of "The Satyr," where he says that the fairy queen Mab can

"—on sweet St. Anna's night,  
Feed them with a promised sight,  
Some of husbands, some of lovers,  
Which an empty dream discovers."—Ed.]

When the {right} cheeke burns.  
                  {left}

When the eie-lid itcheth.

M<sup>d</sup>m. William Fenshaw Esq. told me, that he had seen a letter writt by Cardinal Wolsey to the Lord . . . . . to this purpose, viz.:

My Lord, I understand that there is a Reformation in Religion intended by the Parliament; and I wish that severall things were reformed; but let me tell you that when you have reformed, that others will come, and refine upon you, and others again upon them; et sic deinceps; that at last there will be no Religion left, but Atheisme will spring up. The Mysteries of Religion are to be let alone; they will not beare an examination.

I confesse this recitall here foreigne to these Remaines, but it deserves to have roome.

---

[Here begins a second part prefaced as follows.]

#### REMAINS OF GENTILISME, 1688.

LACTANTIUS.

Primum sapientiæ gradus est falsa intelligere.

OVID. de Ponto, Eleg. 6 [lib. I. v. 44-45].

Quid potius faciam? non sum qui signia ducam

Otia; mors nobis tempus habetur iners.

Dr. Sanderson, Sermon 9<sup>th</sup>, ad Aulam, 1<sup>st</sup> Volume, p. 176, D.

"The ancient church both Greeke & Latine, by the Warrant of the holy spirit in the N. T., tooke the liberty to make use of sundry words & phrases fetch'd from the very dregs of Paganisme, for the better explication of sundry points in the Xpian Faith; and to signify their notions of sundry things of Ecclesiasticall usage to y<sup>e</sup> people. The Greek Church hath constantly used this word *μυστήριον*; a heathenish superstitious word; the Latine Church in like manner the word Sacramentum, a heathen military word: to signify hereby the holy Sacraments of the Xpian Church. I have noted it the rather, to let you know that the godly, & learned Christians of these Primitive times were not so fondly shy and scrupulous (as some of ours are) as to boggle at it; and much lesse so rashly supercilious (I might say, and superstitious too), as to cry down and condemn for evil, and even eo nomine, the use of all such, whether names or things, as were invented, or have been abused by Heathens, or Idolaters."

Mr. J. Seldon writt a 4<sup>to</sup> booke called Tabletalk; w<sup>ch</sup> will not endure the Test for y<sup>e</sup> Presse: speaking there of Ovid's Fastorum, he saies, "that he was the Canonist of those times." The Earle of Abingdon hath a copie of it in MS.: as also y<sup>e</sup> Earle of Carbery: it will not endure the Presse.

The Britons imbibed y<sup>ier</sup> Gentilisme from the Romans; and as the British language is crept into corners: sc. Wales, and Cornwalle: so the Remaines of Gentilisme are still kept there, w<sup>ch</sup> customes (no doubt) were anciently over all Britaine and Gaule; but the Inundation of the Goths, drove it out, together with the Language. When I was in France (1664), M<sup>aisieur</sup> Rotier told me, that much of the fulsome Superstition and Ceremonies were left off, with [in] the last 30 yeares. The Jesuites (clearer sighted than the other Orders) doe omitt them, as being ridiculous and giving scandall. Perhaps in Britanie in France many of the old Roman customes may be retained still. Quære de hoc.

M<sup>dm</sup>. The English Foot and the English Mile are the nearest to the Roman Foot and Mile of any nation. v. Eratosthenes Batavus by Willebrod Snellius, de hoc.

But how comes it to pass, that the British language being utterly lost in England, that so many Roman Customes should yet remain? But indeed they are most northward, and towards Wales; the South retaines but few of them.

This being added to the former part, with a little help, will serve for a Preface.

Read too over again Cicero's *Natura Deorum*.

### OID'S EPISTLES.

#### *Stumbling at the threshold.*

Protesilaus pede in limine offenso omen dederat—omen remove te sinistrum.

Cum foribus velles ad Trojam exire paternis,  
Pes tuus offenso limine signa dedit.

Epistle xiii. Laodameia Protesilao [87-88.]

Pedum offensiones semper infausti ominis fuerunt.—Alex. lib. 2, Genial. cap. 26.

Edm. Spencer, in *Mother Hubbards Tale*, or in y<sup>e</sup> *Shepherd's Kalendar*, viz., when the Kid's mother went out in y<sup>e</sup> morning & left y<sup>e</sup> Kid behind, and sparr'd the dore, she stumbled at the Threshold, w<sup>ch</sup> did bode her ill luck.

#### *Plighting of Troth.*

Commissaq' dextera dextrae.—Dido Æneae [Ep. ii. 31.]

In Mariage, the Priest does joyne their right hands, and y<sup>e</sup> man saies I, N. take thee M. & è contra.

So in confirming of Bargaines; they say, Give me your hand upon it: meaning their right hand.

So in *Metamorph.*, lib. vii. [494-6].

Æacidæ longo juvenes post tempore visum  
Agnovere tamen Cephalum, dextrasq' dedere  
Inq' patris duxere domum.

*Metam.*, lib. vi. [506].

Utq' fide pignus dextras utraq' poposcit.

In several parts of England, when two persons are driving a bargain one holds out his right hand and saies strike me, if y<sup>e</sup> other strike the bargain holds, whence y<sup>e</sup> striking a bargain. [W.K.]

Amongst the Germains of the better sort the giving their right hand upon any promise holds as fast and sure as an oath.

#### *Tutelar saints painted on the prow of the Ships.*

As we have now the B. Virgin, Saint Christopher, &c,

Q. What S<sup>t</sup> is most powerfull at sea ?

Accipit et pictos puppis adunca Deos.  
 Quâ tamen ipse vehor, comitata Cupidine parvo  
 Sponsor conjugii stat Dea picta sui.  
 Paris Helenæ, 64 [Ep. xvi. 111-113.]

So in Tristium :

Et pictos verberat unda Deos.—Eleg. 3 [iv. 8.]  
 Est mihi sitq', precor, flavae tutela Minervae  
 Navis, et a picta casside nomen habet.  
 Ovid, Tristium, lib. i. eleg. 10 [1-2].  
 Perq. tot eventus et iniquis concita ventis  
 Aequora Palladio numine tuta fuit.—Ibid. [11-12.]

*Stranger in the Candle.*

Hero to Leander :—[Ep. xix.]

Interea lumen (posito nam scribimus illo)  
 Perstrepit [sternuit] et nobis prospera signa dedit.  
 Ecce merum nutrix faustos instillat in ignes:  
 "Cras erimus plures," inquit, et ipsa bibit.—[151-154.]

*Morning Dreames, ibid.*

Namq' sub aurora, jam dormitante lucerna,  
 Somnia quo cerni tempore vera solent,  
 Stamina de digitis cecidere sopore remissis;  
 Collaq' pulvino nostra ferenda dedi.  
 Hic ego ventosas natem delphina per undas  
 Cernere non dubia sum mihi visa fide.  
 Quem postquam bibulis injecit fluctus arenis,  
 Unda simul miserum vitaq' deseruit.—[195-202.]

Morning dreames are by many in these dayes observed.

*Cutting Names on y<sup>e</sup> Barkes of Beech Trees.*

Incisæ servant à te mea nomina fagi,  
 Et legor Oenone, falce notata tua.—[Ep. v. 21-22.]

*Nodding of Images, p. 89: Piæ Fraudes.*

This is an old piece of priest-<sup>{cheate}</sup><sub>{craft}</sub>. The Image of the  
 B. Virgin nodded to S<sup>t</sup> Bernard, and said (id est, the Priests



boy with a tube behind the statue), Good morrow, Father Bernard; I thanke your La<sup>p</sup>, qd he, but S<sup>t</sup> Paul saeith that is not lawful for women to speake in the church.

Dr. Brevent, of y<sup>e</sup> Masse, and Preface to y<sup>e</sup> Translation of S<sup>t</sup> Bernard's Soliloquies.

At Leominster in Herefordshire, was a great Nunnery, where the head of the Image of our Lady did on extraordinary occasions, nodde: Upon the dissolution, they found the joints in the neck adapted for it.—*Booke of Martyrs*.

"In all Religions Preist-craft is the same." Mr. J. Dryden, Absolom and Achitophel.

Acontius Cydippae:

Juro, quam colimus, numina magna Deae.  
Adfuit, et praesens ut erant, tua verba notavit.  
Et visa est mota dicta<sup>1</sup> tulisse coma.—[Ep. xx. 19-20.]

#### *Villains.*

Utq' solent famuli, cum verbera saeva verentur  
Tendere submissas sub tua crura manus.—[Ep. xx. 77-78.]

#### *Whipping of Villains.*

Certe ego cum posita stares ad verbera veste.—[Am. lib. i. vi. 19.]

Before Villenage was taken off, if a lord of a mannor had whipp't his Villaine to death, he would not have been hanged.

Cy dippe Acontio:

Protinus egresso Superis, quibus insula sacra est,  
Flava salutatis thura merumq' damus.—[Ep. xxi. 91-92.]

Ubi Larem familiarem salutavit. Plaut. Amphitr. act 4, scen.

1. Consueverant Deos salutare.

#### *Springs.*

Est nitidus vitreoque magis perlucidus amne,  
Fons sacer: hunc multi numen habere putant.—[Ep. xv. 156-7.]

In Cheshire, in Mr. M. Kents Grandmother's time, when they went in Perambulation, they did Blesse the Springs (i), they did read a Ghospell at them, and did believe the water was the better.

<sup>1</sup> Auspisse, id quod capitis nutu prae se talit.

On Rogation days Gospells were read in y<sup>e</sup> cornfields [before] the Civill Warrs.

Mem. A gospels read at y<sup>e</sup> head of a barrie in Procession w<sup>thin</sup> the parish of Stanlake, com. Oxon. Vid. Dr. Plot, Nat. Hist. of Oxf. [W. K.]

["I cannot but note an odd custom at Stanlake, where the parson in the procession about Holy Thursday reads a gospel at a barrels head in the cellar of the Chequer Inn, where some say there was formerly a hermitage; others, that there was anciently a cross, at which they read a gospel in former times, over which now the house and particularly the cellar being built they are forced to perform it in manner as above.¶—Plot, Nat. Hist. Oxfordsh. (1677), p. 203.]

Quem supra ramos extendit aquatica lotos,  
Una nēmus: tenero cespite terra viret.  
Hic ego cum lassos posuissem flebilis artus,  
Formosus puer est visus adesse mihi.—[Ep. xv. 159-162.]

Sive redis, puppisq' tuæ votiva paramus  
Munera; quid laceras pectora nostra morâ?  
[Ep. xv. 211-212.]

### AMORUM.

#### *Raw-head & bloody-bone feared by Children.*

At quondam noctem simulacraq' vana timebam;  
Mirabar, tenebris si quis iturus erat.—[Lib. i. vi. 9-10.]

— venit amor, non umbras nocte volantes,  
Non timeo — — — — — [vi. 13-14.]

Qnis Veneris famulae connubia liber inire,  
Tergaq' complecti verbere secta velit?—[Lib. ii. Eleg. 7, 21-22.]

— et intorto verbere tēga seca.—Tibullus. [Eleg. lib. i. ix. 22.]

Mem. A whipping Tom in Kent who disciplined the wandring Maids and Women till they were afraid to walk abroad. [W. K.]

#### *Witches, according to y<sup>e</sup> Scotch rule.*

— Oculis quoq' pupula duplex  
Fulminat, et gemino lumen ab ore venit.—[Lib. i. viii. 15-16.]  
Stella tibi oppositi nocuit contraria Martis.—[Lib. i. viii. 29.]

*Girdles. 'Ungirt, unblest't,' a Proverb.*

Ipse ego segnis eram, discinctaq' in otia natus.—[Lib. i. ix. 41.]

A consuetudine Romanorum, quibus turpe erat in publicum ire discinctos.—p. 132.

Proverbium est apud Hebraeos, ut lumbos praecingere aut succingere, dicant pudicitiam servare, & a libidine sibi temperare. Hoc respectu Jehovah ad Jobu', cap. 38, v. 3, & cap. 40, v. 7. Accinge sicut vir lumbos tuos (i) sicut vir fortis restringe luxuriam.

Henr. Meibomius de Flagros usu ven.

so, a dissolute fellow.

Non pudet ad morem discincti vivere Nattae? Pers. Sat. iii. [31]:

et discinctus hic accipitur p' metaphorice a verbo laxa p' dissoluto, luxurioso et intemperante. Nam discingi fore mollitiem et turpitudinem quondam significat, unde proverbium, Discincta vestis, discinctus animus.

S<sup>r</sup> W. Davenant's Gondibert :

"He seem'd the Heir of prosperous parents toiles,  
Gaye as young Kings that wooe in foreign Courts,  
Or joyful Victors after Persian spoiles ;  
He seem'd of love and courtship made for sports ;  
But wore his cloathing loose, and more un-brac't  
Than Ravishers oppos'd in their designe."

Gird up the loines of your mind.—1 Peter, i. 13.

Upon this text, Riolanus in his Anatomie (I remember) makes an observation ; that to be un-girt, inclines a man to venery. [See p. 41.]

Mdm. to see in Cotgrave's Dictionary y<sup>e</sup> word Ceincture.

*[Unlucky number.]*

Ergo ego vos rebus duplices pro nomine sensi?

Auspicii numerus non erat ipse boni.—[Lib. i. xii. 26-27.]

I thinke the Table-players doe not count a Deux a good cast.

*Stumbling, goeing out of dore.*

Omina sunt aliquid : modo cum discedere vellet,

Ad limen digitos restitit icta Nape.—[Lib. i. xii. 3-4.]

*An Ill Tongue.*

Nec minuit densas invida lingua comas.—[Lib. i. xiv. 42.]

*Periwigs.*

Nunc tibi captivos mittet Germania crines ;  
Culta triumphatæ munere gentis eris.—[Lib. i. xiv. 45-46.]

*Charmes.*

Carmina sanguinea deducunt cornua Lunæ;  
Et revocant niveos Solis euntis equos.—[Lib. ii. i. 23-24.]

Tacitus, *Annales*, lib. ii. :

D'ailleurs on trouvoit des carcasses et des ossemens de morts déterrez, de charmes & des imprecations contre les parois ; le nom de Germanicus gravé dans les lames de plomb, de cendres toutes souillées de sang, & plusieurs autres sortilèges par où l'on croit que les ames sont consacrées aux Dieux souterrains.

*Speaking by ones Fingers.*

Verba superciliis sine voce loquentia dicam :  
Verba leges digitis, verba notata mero.—[Lib. i. iv. 19-20.]

This is in use in our dayes ; sc. a, b, c, &c. alphabet on the several joints of y<sup>e</sup> fingers.

—— nec in digitis littera nulla fuit.—[Lib. ii. v. 18.]

*Witchcraft.*

Sagave punicea defixit nomina cera,  
Et medium tennes in jecur urget acus—[Lib. iii. vii. 29-30.]

King Edward 6<sup>th</sup> was killed by Witch-craft by figures after this manner : see the Chronicle ; and y<sup>e</sup> late D. of Buckinghams mother was killed in Ireland by a figure made with haire by her 2<sup>d</sup> husbands (L<sup>d</sup> Ancram) brothers nurse, who bewitched her to death because her foster-child (2<sup>d</sup> brother) should inherit y<sup>e</sup> estate : and one Hammond, of Westminster, was hangd, or tryed for his life about 1641 for killing . . . . . by a figure of wax.<sup>1</sup>

Q. Y<sup>e</sup> Countesse of Thanet, again.

*Times prohibiting Marriage.*

Annua venerunt Cerealis tempora sacri :  
Secubat in vacuo sola puella toro.—[Lib. iii. x. 1-2.]

Idem in Sacris Isidis fiebat. v. Lib. i., Amorum, Eleg. 8.

<sup>1</sup> [See Appendix.]

*Scriech-owles.*

Sedit in adverso nocturnus culmine bubo,  
 Funereoq' graves edidit ore sonos.—[Ibis, 225-226.]

They are held unlucky in our dayes.

*Magick.*

Ut qui post longum sacri monstrator iniqui  
 Elicuit pluvias victima cæsus aquas.—[Ibis, 399-400.]

Thracious<sup>r</sup> Busiriden docuit nece humanæ pluvias impetrari  
 posse a Jove, sed primus ad illo occisus est.—[cfr.] Ovid. 1  
 Arte [649-650.]

From y<sup>e</sup> Aegypt. Juvenale. Dr Tho. Gale.

Invidiam facerent nolenti surgere Nilo.—[Juv. Sat. xv. 123.]

## TRISTIUM, LIB. I.

*Frankincense.*

Hoc duce, si dixi felicia secula; proq'  
 Cæsare thura pius Caesaribusq' dedi.—[Eleg. ii. 103-104.]

So Tacitus speakes of Tiberius sacrificing to his father, when  
 his wife came and taunted at him.

*Prostration, e. g. in y<sup>e</sup> Apocalyps.*

Illa etiam ante Lares passis prostrata capillis  
 Contigit extinctos ore tremante focos:  
 Multaq' in aversos effudit verba penates.—[Eleg. iii. 43-45.]

## LIB. III.

*Ewe Trees sc. in Churchyards.*

Utq' viret Laurus semper, nec fronde caduca  
 Carpitur; æternum sic habet ille decus [Eleg. i. 45-6.]

*Offerings at Funeralls.*

Tu tamen extincto feralia munera ferto.—[Eleg. iii. 81.]

## LIB. II. ELEG. 1.

Et pia thura dedi pro te (Cæsare).—[59.]

LIB. III. *de Natali, Eleg.* 13 [13-18].

Scilicet expectas soliti tibi moris honorem,  
 Pendeat ex humeris [vestis] ut alba meis ?  
 Fumida cingatur florentibus ara coronis ?  
 Micaq' solenni thuris in igne sonet ?  
 Libaq' dem pro te genitale notantia tempus ?  
 Concipiamq' bonas ore favente preces ?

## LIB. IIII.

*Christning Cakes.*

Lucifer amborum natalibus adfuit idem:

Una celebrata est per duo liba dies.—[x. 11-12.]

We still use Cakes at Christnings. Also cakes at Twelfetyde when they wassall the oxen; also at Easter, Whitsontyde, and at Home-harvests. At Heydelberg, in Germany, every woman gets at the Christning a Cake. And there are sometimes two, or three score pair of them. Cramer.

At Burcester [Bicester] in Oxfordshire at a Christening the women bring every one a Cake and present one first to the minister if present. At Wendlebury and other places they bring their Cakes at a Gossiping, and give a large cake to the father of the child, w<sup>ch</sup> they call a *Rocking Cake*. At Amersden [Ambrosden], in Oxfordsh. it was a late custom to offer for every burial to the minister at the church porch one cake and one pot of ale.<sup>1</sup> W. K.

The maids in Oxfordshire have a way of foreseeing their sweethearts by making a *dumb cake*; that is, on some Fryday-night, several Maids and Batchelors bring every one a little flower, and every one a littel salt, and every one blows an egge, and every one helps to make it into past, then every one makes y<sup>e</sup> cake and lays it on the gridiron, and every one turns it, and when bakt enough every one breaks a piece, and eats one part and laies the other part under their pillow to dream of y<sup>e</sup> person they shall marry. But all this to be done in serious silence w<sup>h</sup>out one word or one smile, or els the cake looses the name and the vertue. W. K.

<sup>1</sup> [These customs have long been extinct in the places named. ED.]

## LIBER V.

[*Funeral Customs.*]

Tibia funeribus convenit ista meis—

[Eleg. i. 48.]

Allusio ad funerum consuetudinem in quibus nœnia canebatus  
a tibicine, laudes defuncti recensens.

*Natalem.*

Quæq' semel toto vestis mihi sumitur anno,

Sumatur fatis discolor alba meis.

Araq' gramineo viridis decespice fiat;

Et velet tepidos nexa corona focos.

Da mihi thura, puer, pingues facientia flammæ,

Quodq' pio fustum stridat in igne merum.

[Eleg. v. 7-12.]

## DE [EX] PONTO.

Sed prius imposito sanctis altaribus igni,

Thura fer ad magnos vinaq' pura Deos.

Lib. iii. Eleg. i. [161-2.]

*Canoniz'd Saints.*

Nec pietas ignota mea est : videt hospita terra

In nostra sacrum Cæsaris esse domo,

Stant pariter natusq' pius, conjuxq' sacerdos

Numina jam facto non leviora Deo.—Lib. iv. Eleg. 9 [105-8].

His ego do toties cum thure precantia verba

Eo quotiens surgit ab orbe dies.—[111-12.]

Tu certe scis hoc, Superis adscite, videsq'

Caesar, ut est oculis subdita terra tuis.

Tu nostras audis, inter convexa locatus

Sydera, sollicito quas damus ore, preces.—[127-130.]

— testere licet: signate Quirites.—[Lib. iv. Eleg. xv. 11.]

Testationes signis eorum, qui intererant, obsignare moris erat.

## OVIDII METAMORPHOSES, LIB. 1.

*Warwolfe.*

Territus ipse fugit; nactusq' silentia ruris

Exululat, frustra loqui conatur: ab ipso

Colligit os rabiem: solitaq' cupidine cædis

Vertitur in pecudes, et nunc quoq' sanguine gaudet, &amp;c.

Lycæon in Lupum [232-5].

This is the Lycanthropos; the French call it Garloup; and  
doe believe that some wicked cruel men can transforme them-

selves into wolves and bite, and worry people and doe mischief to mankind: when I was at Orleans I sawe in the Hospitall there a young fellow in cure whose left cheeke was eaten (he sayd by this Garloup), for sayd he had it been a wolfe he would have killed me out right and eaten me up. No doubt heertofore this opinion was in this island. v. Verstegan de hoc. [See p. 83.]

*Pinnes.*

————— sed fibula vestem

Vitta coërcuerat neglectos alba capillos.—[Metam. ii. 412-3.]

Pinnes are of no great Antiquity; before they use a Clasp or a Thorne. Mdm. the greatest wast of Copper is Pinnes, w<sup>ch</sup> one would little imagine; w<sup>ch</sup> I heard Count Oxenstern (the King of Sweden's Ambassador) affirme to . . . . the French Ambassador at y<sup>e</sup> Royal Societie. 167 . . .

———— ne puro tingatur in æquore pellex.—Lib. ii. fab. vi. [530.]

One would easily believe that sea-men should be y<sup>e</sup> most religious men of all other being so frequently in tempests; the dreadfulnes whereof is admirably described by y<sup>e</sup> Prophet David, Psalme 107, v. 23, 24, 25, 26, 27, & also by Ovid in his lib. i. Tristium, and xi. Metamorphosis, Fab. 10.

———— As tempestious times

Amaze poor mortalls, and object their crimes.—G. HERBERT.

But thus much Superstition they still retain, that they will not endure a whore on Shipboard; w<sup>h</sup> (they doe believe) does cause a storme; and they will then make bold to throw her overboard, as it were a sacrifice to Neptune. When . . . the Morocco Ambassador came to England he was in a dangerous storme, & he caused a sheep (or ram) to be sacrificed. The like opinion they have of a dead body on shipboarde, w<sup>ch</sup> they hold to be very unlucky, and if a storme arises they will throw it into y<sup>e</sup> sea; as they did that rare Mummie that Sir Peter Wych brought from Egypt.

*Old-wives Tales.*

Before printing, Old-wives Tales were ingeniose: and since Printing came in fashion, till a little before the Civil-warres,



the ordinary sort of People were not taught to reade; now-a-dayes Bookes are common, and most of the poor people understand letters; and the many good Bookes, and variety of Turnes of Affaires, have putt all the old Fables out of doors; and the divine art of Printing and Gunpowder have frighted away Robin-good-fellow and the Fayries.

Nos quoq', quas Pallas, melior dea, detinet, inquit,  
Utile opus manum vario sermone levemus,  
Perq' vices aliquid, quod tempora longa videri  
Non sinat, in medium vacuas referamus ad aures.—Lib. iii. [38-41.]

In the old ignorant times before woomen were Readers, ye history was handed downe from mother to daughter, &c.; and W. Malmesburiensis pickt up his history from ye time of Ven. Bede to his time out of old Songs;<sup>1</sup> for there was no writer in England from Bede to him. So my nurse had the history from the Conquest downe to Carl. I. in ballad.

*Our Barrows.*

Quaq' pater Corythi parvâ tumulatur arenâ.—Lib. vii. fab. 9 [361].

*St. George.*

Illic immeritam maternæ pendere linguæ  
Andromedam pœnas injustus jusserat Ammon.  
Quam simul ad duras religatam brachia cantes  
Vidit Abantiades (sc. Persens);  
.....  
..... Trahit inferus ignes  
Et stupet, eximiæ correptus imagine formæ.  
.....  
..... unda  
Insonnit: veniensq' immenso bellua ponto  
Imminet: et latum sub pectore possidet æquor.  
Conclamat virgo, &c. ....  
.....  
Hanc ego si peterem Persens —  
.....  
Praeferrer cunctis certe gener —  
.....  
Ut mea sit, servata mea, virtute paciscor, &c.

Lib. iii. fab. 18 [669-72, 675, 687-90, 696, 700, 702].

The story of St. George does so much resemble this that it makes us suspect 'tis but copied from it. Dr. Peter Heylin did

<sup>1</sup> [See Appendix.]

write the History St. George of Cappadocia, w<sup>ch</sup> is a very blind business. When I was of Trin. Coll. there was a sale of Mr. W<sup>m</sup> Cartwright's (Poet) bookes, many whereof I had; amongst others (I know not how) was Dr. Daniel Featly's<sup>1</sup> *Handmayd to Devotion*; w<sup>ch</sup> was printed shortly after Dr. Heylins Hist. aforesd. In the Holyday Devotions he speakes of St. George, and asserts the story to be fabulous; and that there was never any such man. W<sup>m</sup> Cartwright writes in the margent "For this assertion was Dr. Featly brought upon his knees before W<sup>m</sup> Laud A-Bp. of Canterbury." See S<sup>r</sup> Tho<sup>s</sup> Browns Vulgar Errors concerning S<sup>t</sup> George, where are good Remarks. He is of opinion that y<sup>e</sup> picture of S<sup>t</sup> George was only emblematical. Methinkes y<sup>e</sup> picture of S<sup>t</sup> George fighting with y<sup>e</sup> Dragon hath some resemblance of S<sup>t</sup> Michael fighting with the Devil, who is pourtrated like a Dragon.

Ned Bagshaw of Chr. Ch. 1652 shewed me somewhere in Nicephorus Gregoras, that y<sup>e</sup> picture of St. George's horse on a wall neighed upon some occasion. Quis credere possit? Ovid Metamph. 15. I don't thinke Dr. Heylin consulted so much Greeke.

The story of S<sup>t</sup> George is wittily burlesqued in y<sup>e</sup> Ballad of "S<sup>r</sup> Eglamere that valiant knight," &c.

I will conclude this paragraph with these following verses, that I remember somewhere:—

To save a Mayd, St. George the Dragon slew,  
A pretty tale, if all is told be true:  
Most say, there are no Dragons: and 'tis sayd,  
There was no George; 'pray God there was a Mayd.

But, notwithstanding these verses, there was such a one as S<sup>t</sup> George of Cappadocia; who was made Bishop of Alexandria, and is mentioned by S<sup>t</sup> Hierome, &c.<sup>2</sup>

*Sheilds.* [See p. 77.]

At Nilens, qui se genitum septemplíce Nilo  
Ementitus erat, clypeo quoq' flumina septem  
Argento partim, partim cœlaverat auro.—Lib. v. fab. 1 [187-9].

<sup>1</sup> He was y<sup>e</sup> minister of Lambeth, where he was buried.

<sup>2</sup> [See Appendix.]

*Ale.*

———— at indè

Prodit anus; Divamq' videt; lymphamq' roganti  
Dulce dedit, tosta quod coxerat antè, polenta.<sup>1</sup>—Lib. v. fab. 7 [448-450].

*Mazes, or Mizmazes.*<sup>2</sup>

Dædalus, ingenio fabrae celeberrimus artis,  
Ponit opus: turbatq' notas, et lumina flexum  
Ducit in errorem variaru' ambage viarum.  
Non secus ac liquidis Phrygius Mæandrus in undis  
Ludit et, ambigno lapsu refluitq' fluitq';  
Occurrensq' sibi venturas aspicit undas:  
Innumeras errore vias; vixq' ipse reverti  
Ad limen potuit; tanta est fallacia tecti——  
.....  
Utq' ope virgineâ, nullis iterata priorum,  
Janua difficilis filo est inventa relecto.

[Lib. viii. 159, 168, 172-175.]

The curious description of this Labyrinth, putts me in mind  
of that at Woodstock bow'r, w<sup>ch</sup> my Nurse was wont to sing,  
viz. :—

Yea, Rosamond, fair Rosamond,  
her name was called so,  
To whom dame Elinor our Queen  
was known a deadly foe,  
The King therefore for her defence  
against the furious Queen,  
At Woodstock builded such a Bower  
the like was never seen.  
Most curiously that Bower was built,  
of stone and timber strong,  
A hundred and fifty dores  
did to this Bower belong;  
And they so cunningly contriv'd  
with turnings round about,  
That none but with a clew of thread,  
could enter in, or out.

<sup>1</sup> Ex polenta, liquidu' dedit cum polenta, auferendi casu. Turneb. *κρυκῶνα* interpretatur, quem Cicer. vertit cinnum: cui potioni conficiendæ miscebatur pol. h. e. farina hordeacea: de quo plura lege lib. 12, c. 8. v. etiam de farinâ hordeaceâ in Plin. Nat. Hist. lib. [xx] cap. [51].

<sup>2</sup> [See Appendix.]

The Mazes are in imitation of these Labyrinths : & anciently (I believe) there were many of them in England : on the downe between Blandford and Pimpern, in Dorset, which was much used by the young people on Holydaies and by y<sup>e</sup> School-boies. At West Ashton in Wilts, is another : and (I thinke) there is one on the Cotteswold Downes, where Mr. Dovers Games were celebrated. At Southwarke was a Maze, w<sup>ch</sup> is converted into Buildings bearing that name. There is a Maze at this day in Tuthill fields, Westminster, & much frequented in summer-time in fair afternoons.

One on Putney Heath in Surrey.—[W. K.]

*Neglecting St. Richard's Well at Droytwich in Worcestersh.*

Cæptus ab agricolis Superos pervenit ad omnes  
Ambitiosus honos: solas sine thure relictas  
Præteritas cessasse ferunt Latoidos (sc. Dianæ) aras,  
Tangit et ira Deos. At non impune feremus;  
Quæq' inhonoratæ, non et dicemur inultæ;  
Inquit; et Ceneos ultorem spreta per agros  
Misit aprum.—Lib. viii. fab. 4 [276—282.]

Plin. Nat. Hist. Lib. 31, c. 7. Dalecamp. Est apud Atheneum in Troade sal Tragasæus, cui cum vectigal Lysimachus imposuisset, evanuit; et vectigali, mox sublato, succrevit in usum. Rhodig. cap. 12, lib. 9. Junius c. 9, lib. 3, eandem historiam recitat, & multas præterea ejusdem argumenti.

In the Civil-warres they neglected the anniversary Dressing of the Salt-well at Droytwich: and afterwards the Spring became dry: to the great losse of the Towne; and ever since (volens nolens) the Minister there (and also y<sup>e</sup> Soldiers) they did & will dresse it. [See p. 33.]

The day of the solempnization of the feast and dressing this well is the ninth day after Whitsunday; from M<sup>rs</sup> Hemmings. V. de hoc in the Lives of y<sup>e</sup> English Saints, in Westminster Librarie.

*First Fruits.*

Cenea namq' ferunt, plenis successibus anni,  
Primitias, frugem Cereri, sua vina Lyæo,  
Palladios flavæ latices libâsse Minervæ.—[viii. 273 5.]

*Dressing-up of Churches with Flowers, &c.*

Templa coronantur — Lib. viii. fab. 4 [264.]

Hence come y<sup>e</sup> festons in Architecture.—Zopheri.

Lib. viii. fab. 11.

Nec minus Autolycei conjux, Erisichthone nata,  
 Juris habet; pater hujus erat qui numina Divum  
 Sperneret, et nullos aris adoleret honores.  
 Ille etiam Cereale nemus violasse securi  
 Dicitur, et lucos ferro temerasse vetustos.  
 Stabat in his ingens annoso robore quercus;  
 Una nemus; vittæ mediam, memoresq. tabellæ,  
 Sertaq. cingebant, voti argumenta potentis.  
 Sæpe sub hac Dryades festas duxere choreas.  
 Sæpe etiam, manibus nexis ex ordine, trunci  
 Circumiére modum: mensuraq. roboris ulnas  
 Quinq. ter implebat; nec non et cætera tanto  
 Sylva sub hâc omnis, quantum fuit herba sub illa.

\* \* \* \*

Dixit, et, obliquos dum telum librat in ictus,  
 Contremuit, gemitumq. dedit Deoida quercus:

\* \* \* \*

Editus e medio sonus est de robore talis:  
 Nympha sub hoc ego sum, Cereri gratissima, ligno.

Lib. viii. fab. 11 [738—750, 757—8, 770—1.]

I have seen in y<sup>e</sup> forest, before one comes to Orleans, on an old venerable oake, that grew by y<sup>e</sup> high way, an Altar and a painted picture; from the *Serta* come our festons, both at Festivalls and in Architecture.

*Refin'd Cups.*<sup>1</sup> — fabricataq. fago

Pocula, quæ cava sunt flaventibus illita ceris.

[Lib. viii.] Fab. 9 [669-670.]

Ovid putts fagus for acer for y<sup>e</sup> verse sake. Beach would make a scurvy cup.

---

<sup>1</sup> Let this parag. stand in y<sup>e</sup> margin for antiquity sake.

## LIB. IX.

*Hindring a Womans Labour.*

Utq. meos audit gemitus, subsedit in illa.  
 Ante fores ara, dextroq. apoplite lævum  
 Pressa genu, digitis inter se pectine junctis  
 Sustinuit partus. Tacita quoq. carmina voce  
 Dixit: et inceptos tenuerunt carmine partus.

Fab. vi. [297—301.]

Woemen are superstitious as to this at woemens labours still. V. S<sup>r</sup> Th: Browns Vulgar Errors.

Midwives woemen have some custome, of saving the after-birth, or burning of it, in relation to the long or short life of the new-borne Babe. Quære, to w<sup>ch</sup> this in Ovid, lib. viii. fab. [4, 451-459] seemes something to allude :

Stipes erat, quem, cum partus enixa jaceret  
 Thestias, in flammam triplices posuere sorores:  
 Staminaq. impresso fatalia pollice nentes,  
 Tempora, dixerunt, eadem lignoq. tibiq.  
 O modo nate, damus. Quo postquam carmine dicto  
 Excessere Deæ; flagrantem mater ab igne  
 Eripuit torrem: sparsitq. liquentibus undis.  
 Ille diu fuerat penetralibus abditus imis;  
 Servatusq. tuos, juvenis, servaverat annos. [451-459.]

.....

Cum daret; elapsæ manibus cecidere tabellæ  
 Omine turbata est; misit tamen —. [Lib. ix. 570-1.]

*{Tapers}*  
*{Lamps}* } in Churches.

Te, Dea, te quondam,<sup>1</sup> tuaq. hæc insignia vidi:  
 Cumtaq. cognovi; sonitum, comitesq. facesq.  
 Sistrorum —. [Lib. ix. 775-7.]

<sup>1</sup> Quæ nunc in arâ tuâ, ad quam advolvor, conspiciuntur: hoc est, simulacrum tuum.

*Rosemary Sprigges at Funeralls.*

Jamq, per immensos egesto sanguine fletus,  
 In viridem verti cœperunt membra colorem:  
 Et modò qui nivea pendebant frondè capilli,  
 Horrida cæsaries fieri; sumptoq. rigore  
 Sidereum gracili spectare cacumine cœlum.  
 Ingemuit: tristisq. Deus, Lugebere nobis,  
 Lugebisq. alios, aderisq. dolentibus, inquit.—[Lib. x.], Fab. iii.  
 [136—142.]

Horat. Carmina, lib. ii. ode 14 [23-25]:

— neq. harum, quas colis, arborum  
 Te, præter invisas cupressus,  
 Ulla brevem dominum sequetur.

Epodon. ode 5 [18]:

Jubet cupressus funebres.

Ingentum struxere pyram: cui frondibus atris  
 Intexunt latera et ferales ante cupressos. [215-217.]  
 Constituunt — Virg. Æneid. lib. vi.

———— take off your Tiff  
 Ye men of Rosemary, and drinke up all,  
 Remembring 'tis a Butler's Funerall:  
 Had he been Master of good Double Beer,  
 My life for his John Dawson had been here.  
 On Jo. Dawson, Butler of Christ-church, Oxon.  
 Dr. Corbet's Poems.

*Garlands.*

Festa piæ cereris celebrabant annua matres  
 Illa, quibus niveâ velatae corpora veste  
 Primitias frugum dant, spicea sarta, snarum.—Lib. x. fab. 9 [431-3.]

At Newton, in Malmesbury-hundred, on . . . . .  
 in Easter-weeke is an ancient Custome (still observed) of a mayd  
 to give a Ghirland to a young man of that parish: see the de-

<sup>1</sup> Cyparissus in arborem.

<sup>2</sup> Alludit ad Roman: consuetudinem, quâ cupressus ante defunctor. domos collocabatur.

scription of it in my Description of the Antiquities of Wiltshire, Lib. A.<sup>1</sup> In Germany 'tis still in use that young men get Ghirlands of Mayds which they take for a great kindness.

The young man whose late sweetheart is married to some other person does often in a frolique literally wear a willow garland, as I have seen in some parts of Oxfordshire.—W. K.

### *Myrrhe.*

Arbor agit rimas, et fissa cortice vivum  
Reddit onus vagitq. puer:<sup>2</sup> quem mollibus herbis  
Naiades impositum lacrymis unxere parentis<sup>3</sup>—

[Lib. x.] Fab. 10 [512-513].

Mdm. The gumme (Myrrhe) is given in Physick and medecines for woemens diseases.—See Riverius de hoc.

### [*Omen.*]

Ter pedis offensi signo est revocata.—Lib. x. fab. ix. [452.]

### *Schrieck Owles.*

————— ter omen

Funereus bubo lethali carmine fecit.—Ibid. [452-3.]

### *Hanging out a white flag; sc. for a parle.*

Velamenta<sup>4</sup> manu prætendens supplice, qui sit,  
Quoq. satus, memorat ————[Lib. xi. 279-280.]

### *Halcyon-daies.*

Perq. dies placidos, hyberno tempore, septem  
Incubat Halcyone pendentibus æquore nidis,  
Tum via tuta maris: ventos custodit, et arcet  
Æolus egressu: præstatq. nepotibus æquor.—Lib. xi. fab. 10 [745-8].

### *Hard-men.*

Tum vero præceps,<sup>5</sup> curru fremebundus ab alto,  
Desilit: et nitido securum cominus hostem  
Ense petens, parmam gladio, galeamq. cavari  
Cernit, et in duro lædi quoq. corpore ferrum —Lib. xii. fab. 3 [128-131].

<sup>1</sup> [See p. 136.]

<sup>2</sup> Adonidem.

<sup>3</sup> Myrrhæ.

<sup>4</sup> Quod erat filo laneo velatum caduceum.

<sup>5</sup> Achilles, invulnerable but his heele.



Item,

Cum sic Nestor ait, Vestro fuit unius ævo  
Contemptor ferri, nulloq. forabilis ictu —[169-170.]

The Swedes and y<sup>e</sup> Danes, & Norwegians are peremptory in this opinion still: and in the Parliament army were severall of these countreys that avowed they had that Preservative, sc. against a sword. I have heard from some Brokers (that buy old cloathes), that in the time of these warres they found in severall cloathes of soldiers they bought, Sigills in metall, w<sup>ch</sup> they wore about them as Preservatives.—See Corn. Agrippa, &c., de Sigillis: sc. certain mysterious Numbers.

*Stagges Hornes.*

———— in alta

Quae fuerant pinu, votivi cornua cervi.—Fab. 5 [Lib. xii.], Fab. [4, 266-267].

Mr. Lancelot Moorehouse (Westmorland), told me a story that some where in that north country upon an Oke were fixt a Stagges horne, w<sup>ch</sup> in process of time grew into the oke (i) the oke had inclosed the roote of them; but he has seen the stumpes w<sup>ch</sup> weather & time had curtailed. The Tradition was that a Greyhound had coursed the stag a matter of xxx miles, and at this place the Stagge & Greyhound fell-downe both dead; and in a plate of lead was writt thus:

Here Hercules kill'd Hart-of-grease,  
And Hart-of-grease kill'd Hercules.

The Hercules and Hart of grese is in Whinfield-park, in Westmorland. From Mr. Edmund Gibson, of Queen's College, in Oxford, who is that country-man; as concerning the time he has not yet fully enformed himselfe: but he will in some short time acquaint me; he intended to have inserted it in his annotations of his *Chronicon Saxonicum*, but that——

Horn-church in Essex hath its denomination from y<sup>e</sup> Hornes of a Hart that happened to be killed by a Kings Dogges neer the church as it was building: and the Hornes were putt in the wall of y<sup>e</sup> church. Mr. . . . Estcot, a gent. commoner 1647 of

Trin. Coll. Oxon. went to school there, and sayd y<sup>t</sup> the stumps  
of y<sup>e</sup> Hornes were extant in his time.<sup>1</sup>

The Foresters of y<sup>e</sup> Newe-forest in Hants. came annually to St. Lukes Chapel at Stoke-Verdon (a Hamlet in y<sup>e</sup> parish of Broad Chalke in Wilts.) with offerings, that their Deer and cattel might be blesst. I have a conceit, that there might be dedicated and hung up in that chapell (now demolished) some hornes of stagges that were greater than ordinary: and the like at St. Lukes Chapell, at Turvey Acton in Gloucestershire, by y<sup>e</sup> Keepers and Foresters of Kingswood Forest.

*Squires.*

**Armiger ille tui fuerat genitoris, Achille.**—[Lib. xii. 363.]

*Sheilds.* [See p. 69.]

**Surgit ad hos clypei dominus septemplex Ajax**

— clypeus vasti coelatus imagine mundi.

.....

— iste tuus, tam raro prælia passus,

Integer est clypeus; nostro, qui tela ferendo

**Mille patet plagis, novus est successor habendus.**

.....

— neq. enim clypei cœlamina norit,

Oceanum, et terras, cumq. alto sydera cœlo,

Pleīadasq. Hyadasq. immunemq. æquoris Arcton,

Diversasq. urbes, nitidumq. Orionis ensem.

**Lib. xiii. fab. 1 [2, 110, 117-119, 291, 294].**

### *Perfumes in Churches.*

Thure dato flammis, vinoq. in thura profuso.— Lib. xiii. fab. 4 [636].

Those that write of Spirits and Magique affirme that the good spirits are delighted with Perfumes and cleanlines, as y<sup>e</sup> evill spirits love stinking smells, Aconite &c.

[*Herbs as Charms in Duels.*]

— num succus fecerit herbæ.—[Lib. xiii. 941.]

Heretofore when a trial was to be decided per Duellum,  
before they two { Antagonists } did engage the Herald gave them  
                          { Combatants }

<sup>1</sup> [Mr. Thoms says:—"On the Hart's Horn Tree in Whinell Park, see the Rev. J. Hodgson's *Westmoreland*, 8vo. 1814 (*Beauties of England and Wales*), p. 105. On the various conjectures respecting Hornchurch, see *Gent. Mag.* xcvi. 1, 305." ED.]

an Oath, to confesse whether they had about them any Charme,  
 . . . . . or Herb.

I remember one of y<sup>e</sup> heralds (I think S<sup>t</sup> George or . . . . Segar) has writt a Booke wherein he speakes of the Formality and Heraldique lawes of Triall per duellum: where this and more is mentioned.

*Masses for y<sup>e</sup> Dead.*

Sacrificat, tumulumq. sui genitoris honorat.—Lib. xiv. [84.]

*Ale.*<sup>1</sup>

— misceri tosti jubeth ordea grani,  
 Mellaq. vimq. meri, et cum lacte coagula passo.  
 Quiq. sub hac lateant furtim dulcedine, succos  
 Adjicit.

[Lib. xiv. 273-276.]

S<sup>t</sup> Walter Raleigh in his Historie saieth, that he that was the Inventor of making of Malt, was a person of great witt, & an excellent Chemist, for without Malt, Ale or Beer is not to be made: boyle the Barley never so much.

*Right hand.*

— accipimus sacrâ data pocula dextrâ.—[Lib. xiv. 276.]

This is also the modern fashion: and a piece of ill manners to give one his left hand.

Inde fides, dextræq. datæ, — ibid. [297.]

C. Tacitus. Lib. i. p. 58, Ceux de Langres luy avoient envoyé, selon la coutume, un present de deux maines entrelacées, en signe d'Alliance.

Lib. ii. p. 106. Il arma ensuite les esclaves les plus robustes, des dépouilles de quelques marchands, et éssaya par divers moyens de corrompre le Centurion Sicenna, dépêché par l'armée de Syrie vers les Cohortes Pretoriennes, pour leur porter le symbole de deux mains entre-lacées, en signe de concorde et alliance.

Miserat Civitas Lingonu', vetere instituto dono Legionibus, *dextras hospitii insigne*. Tacit. Hist. Lib. ii.

— Centurionemq. Sisennam *dextras concordie insigne* Syriaci exercitus nomine ad Prætorianos ferentem, varijs artibus aggressus est.—v. J. Lipsius's Notes.

---

<sup>1</sup> Set this in the margent, being foreign to Gentilism.

In the chapell of Priory S<sup>t</sup> Maries, a Nunnery, in the pish of Kington S<sup>t</sup> Michael, in Wiltshire, was found, 1637, a stone like a grindstone of about sixteen inches diameter, in the center whereof was a heart held by two right hands.

[Here is a figure.]

The draught of the Stone found in the Priory Chapel of Kington S<sup>t</sup> Mary, founded by Mawd the Empresse.

I have seen some Rings made for Sweet-hearts with a Heart enamell'd held between two right hands. See an epigra<sup>m</sup>e of G. Buchanan on two Rings that were made by Q. Elizabeths appointment, w<sup>ch</sup> being layd one upon the other shewed the like figure. The Heart was 2 Diamonds, w<sup>ch</sup> joined made the Heart. Q. Eliz. kept one moeitie, and sent y<sup>e</sup> other as a Token of her constant Friendship to Mary Q. of Scotts; but she cutt of her Head for all that.<sup>1</sup>

. . . . .

— prima putatur

Hostia sus meruisse mori: quia semina pando  
Eruerit rostro, spemq. interceperit anni.  
Vite caper morsâ Bacchi mactatus ad aras  
Ducitur ultoris.—Lib. xv. fab. 2 [112-115].

### *Portents.*

Tristia mille locis Stygius dedit omina bubo:  
Mille locis lacrymavit ebur: cantusq' feruntur  
Auditi, sanctis et verba minantia lucis.  
Victima nulla litat, magnosq. instare tumultus  
Fibra monet, cæsumq. caput reperitur in extis.  
Inq. foro, circumq. domos, et templa deorum  
Nocturnos ululasse canes, umbrasq. silentium  
Erravisse ferunt, motamq. tremoribus urbem.—

Fab. 51 [791-798].

### *Prayers to departed Saints.*

Accedat cælo; faveatq. precantibus absens.—

Ibid. [870.]

Similes preces pro salute Claudij Cæsaris habet Senec. Lib. i.  
de Consul. ad. Polyb. Plin. in fine Paneyr. pro Trajan.

<sup>1</sup> [See Appendix.]

*Spittle.*

'Tis a common use in London, and perhaps over great part of England, for Apple-woemen, Oyster-woemen, &c., & some Butchers, to spitt on the money w<sup>ch</sup> they first recieve in the morning, w<sup>ch</sup> they call good handsell.—v. pag. [42] the Irish custome.

## VIRGILIJ ECLOG.

Sæpe malum hoc nobis (si mens non læva fuisset)  
De cœlo tactas memini prædicere quercus.  
Sæpe sinistra cavâ prædixit ab ilice cornix.—[i. 16-18.]

*Fascinating eies.*

Nescio quis, teneros oculos mihi fascinat agnos.—[iii. 103.]

Some persons eies are very offensive: non possum dicere quare; there is aliquid Divinum in it, more than every one understands. I have heard a {English} merchant saye, that in Spaine they are very shie, and wary, who they let looke on their Childrens eies for feare of this. 'Twas reported of one in N. W. that he had such urentes oculos, that he bewitched his owne cattel, sit fides pene.

*Adorning of Fountaines.*

Spargite humum folijs: inducite fontibus umbras,  
Pastores——[v. 40, 41.]

*Evill Tongue.*

Hæc tibi semper erunt, et cum solennia vota  
Reddemus Nymphis, et cum lustrabimus agros.—[v. 74-75.]

In Germany when some come which are not very good friends, or doe not like them and praise the children, the Parents or Nurse do not love to heare it, and for a remedie thereof, that it may doe no hurt to the children, they immediately give bad language to them, &c.

Aut si ultra placitum landârit, baccare frontem  
Cingite, ne vati noceat mala lingua futuro.—[vii. 27, 28.]

Mr W. Lilly in his *Astrologie* has a discourse concerning those that labour under an *ill-tongue*, and prescribes a medicine for it, of Unguentum populeum, &c.: qd. vide, and he delivers Astrologicall Rules to discover it [see p. 12].

Pocula bina novo spumantia lacte quot annis  
Craterasq. duos statuam tibi pinguis olivi.—[v. 67, 68.]

*Ho, ho, ho, of Robin-goodfellow.*

Mdm. Virgil speakes somewhere (I think in y<sup>e</sup> Georgiques) of Voyces heard louder than a Man's. Mr. Lancelot Morehouse did averre to me, super verbum sacerdotis, that he did once heare such a loud laugh on the other side of a hedge, and was sure that no Human voice could afford such laugh.

This relates something to page [84 and 86] Robin Goodfellow.<sup>1</sup>

*Rymers.*

———— Pastorem, Tityre, pingues

Pascere oportet oves, deductum dicere carmen.—Ecl. vi. [4, 5].

Before the Civil warres in Staffordshire, at & about Coventrey Warwickshire, and those parts, there went along with the Fidlers, Rymers (who perhaps were Fidlers too), that upon any subject given would versifie extempore halfe an houre together.<sup>2</sup> Tarleton the Comedian. This it seemes was in fashion amongst the arcadian shepherds (Polybius sayes that all the Arcadians were musicall).

Et cantare pares, et respondere parati.

Alternis igitur contendere versibus anbo

Cœpere: alternos Musæ meminisse volebant.—Eclog. vii. [5, 18, 19.]

These Rymers were of great antiquity in England, as appears by many Families called by that name: and like enough the custome was deriv'd from the old Bards. In Wales are some Bards still who have a strange gift in versyfyng: but the fitt will sometimes leave them, and never returne again. The vulgar sort of people in Wales have a humour of singing extempore upon occasion: *e. g.* certain Gentlemen coming to . . .

<sup>1</sup> [See "Miscellanies," pp. 106-111.]

<sup>2</sup> From Elias Ashmole, Esq. and Mr. . . . Joyner.

the woemen that were washing at y<sup>e</sup> river fell all a singing in Welsh, w<sup>ch</sup> was a description of y<sup>e</sup> men and their horses.<sup>1</sup>

Hic focus et tædæ pingues; hic plurimus ignis  
Semper, et assiduâ postes fuligine nigri.—Eclog. vii. [49, 50.]

Mopse, novas incide faces; tibi ducitur uxor:  
Sparge, marite, nuces.—Eclog. viii. [28, 29.]

Effer aquam, et molli cinge hæc altaria vitta;  
Verbenasq. adole pinguis, et mascula thura.  
Conjugis ut magicis sanos avertere sacris  
Experiar sensus.—[Ib. 64-67.]

[*Herbs used against enchantments.*]

Vervaine and Dill

Hinder witches from their will.—Dodonæus Herball.

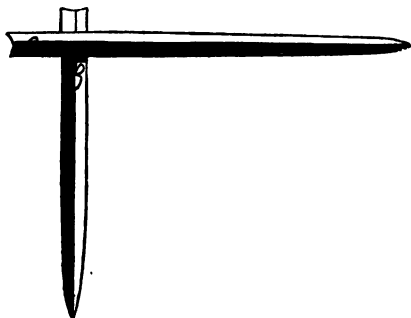
Hypericon (St. John's Wort) is Fuga Dæmonum.<sup>2</sup>

*Trueloves knotts and knotts w<sup>h</sup> grasse.*

Terna tibi hæc primum triplici diversa colore  
Licia circundo, terq. hæc altaria circum  
Effigiem (sc. amoris) duco. Numero deus impare gaudet.

Necte tribus nodis ternos, Amarylli, colores:  
Necte, Amarylli, modo; et, Veneris, dic vincula necto.

Eclog. viii. [73-5, 77, 78.]



A true loves knott.

Turn  $\beta$  about  $a$  as loose  
as you can, and then  $a$  over  
 $\beta$  likewise. This is a kind  
of Divination used by young  
virgins.<sup>3</sup> They have told me  
they have tryed it and seen  
it tryed severall times, but  
severall times also they have  
not seen it doe. Penrud.

To Divine if your Mistress love you: and y<sup>e</sup> like for a woman.  
Take two blades of green Grasse folded in each other as in the  
figure: and then putt in your bosome or neck, while one can say

<sup>1</sup> From Mr. Andr. Middleton.

<sup>2</sup> [See Appendix.]

<sup>3</sup> [Clare ("Shepherd's Calendar") speaks of young girls as—

"Oft making love-knots in the shade  
Of blue-green oat, or wheaten blade."—ED.]

3 pater nosters ; and all y<sup>e</sup> while you are folding it and wearing it you must thinke of her that you love: and if she loves you the grass will be changed as in the figure (i), y<sup>e</sup> grasses will not be mutually lock't together as when folded up.

*Magick.*

Limus ut hic durescit, et hæc ut cera liquescit  
Uno eodemq. igni; sic nostro Daphnis amore.  
Sparge molam, et fragiles incende bitumine lauros.—[Ecl. viii. 80-82.]

Has olim exuvias mihi perfidus ille reliquit,  
Pignora chara sui; quæ nunc ego, limine in ipso,  
Terra, tibi mando; debent hæc pignora Daphnin.—Ibid. [91-93.]

Has herbas, atq. hæc Ponto mihi lecta venena  
Ipse dedit Mæris; nascuntur plurima Ponto,  
His ego sæpe lupum fieri, et se condere sylvis  
Mærin, sæpe animas imis excire sepulchris,  
Atq. satas alio vidi traducere messes.

Ibid [95-99], Vide Warwoulfe, p. [66.]

*Invoking the Moon.*

Tell sacred Moon what first did raise my flame,  
And whence my Pain and whence my Passion came.

Theocrit. Idyllium ii. v. p. 14, part 1st.

In Yorkshire &c. northwards, some country woemen doe worship the New Moon on their bare knees, kneeling upon an earth-fast steane (i) stone. And the people of Athol, in the High-lands in Scotland, doe worship the New Moon.—v. de hoc, Blau's Atlas in Scotland, q<sup>d</sup> N.B.—[See pp. 36 and 142.]

Fer cineres, Amarylli, foras, rivoq. fluenti  
Transq. caput jace; nec respexeris; <sup>1</sup> his ego Daphnin  
Aggrediar; nihil ille deos, nil carmina (charmes) curat.

[Ecl. viii. 101-103.]

At morning-peep soon quench y<sup>e</sup> blazing wood  
And scatter all the Ashes ore the flood,  
And thence return, but with a steddý pace,  
Nor looke behind on the polluted place:  
Then let pure Brimstone purge the Rooms and bring  
Clear Fountain water from the sweetest Spring,  
This mixt with Salt, with blooming Olives crowned

---

<sup>1</sup> Quia fere se nolunt numina videri.



Spread ore the Floor, and purge polluted ground.  
Then kill a Bore to Jove, that free from harms  
The Child may live, and Victory crown his arms.

v. Theocritus, Idyllium xxiii.

Aspice: corripuit tremulis altaria flammis  
Sponte sua (dum ferre moror) cinis ipse. Bonū sit !  
Nescio quid certè est: et Hylax in limine latrat.—[Ecl. viii. 105-107.]

Quod nisi me quacunq. novas incidere litis  
Ante sinistra cava monuisset ab ilice cornix:  
Nec tuus hic Mœris, nec viveret ipse Menalcas.—Eclog. ix. [14-16.]

### *Dressing of Fountains.*

Quis caneret Nymphas? quis humum florentibus herbis  
Spargeret? aut viridi fontis induceret umbrâ?—[Ib. 19-20.]

### *Modern custome of rustick Lovers.*

— tenerisq. meos incidere amores  
Arboribus: crescent illæ, crescetis, amores.—[Ecl. x. 53, 54.]

### GEORGIC. LIB. I.

#### *Robin Goodfellow.* [See pp. 81, 86.]

Et vos, agrestium præsentia numina, Fauni,  
Ferte simul fauniq. pedem Dryadesq. puellæ.—Georg. lib. i. [10, 11.]  
Vos quoq. plebs Superum, Fauni, Satiriq., Laresq.,  
Fluminaq., et Nymphæ, Semideumq. genus.—Ovid in Ib'm. [81, 82.]

The Fauns are accounted the Country Gods and are thought alwaies to inhabit the woods. The first of them was Faunus, King of y<sup>e</sup> Aborigines, the sonne of Picus, and grand-child of Saturn, who first reduced y<sup>e</sup> Inhabitants of Italy to civil life; he built houses, and consecrated woods. From him ('tis likely) comes our Robin Goodfellow.

— votisq. vocaveris imbrem.—[157.]

### *Commons.*

Ante Jovem nulli subigebant arva coloni:  
Nec signare quidem aut partiri limite campum  
Fas erat: in medium quærebant.—[125-127.]

Sc. all in common, *e. g.* . . . .

Tunc alnos primum fluvii sensere cavatas.—[136.]

So the Curricles in Wales: sc. the old British boates made of Osiers, like a basket, and covered w<sup>h</sup> leather.

———— etiam festis quædam exercere diebus  
Fas et jura sinunt: rivos deducere nulla  
Religio vetuit, segeti prætere sœpem,  
Insidias avibus moliri, incendere vepres,  
Balantumq' gregem fluvio mersare salûbri, &c.—[268-272.]

### *Observations of the Moon.*

Ipsa dies alios alio dedit ordine Luna  
Felices operum: quintam fuge; pallidus Orcus,  
Eumenidesq' satæ —————

\* \* \* \* \*

Septima post decimam felix, et ponere vitem,  
Et pressos domitare boves, et licia telæ  
Addere: nona fugæ melior, contraria furtis.

\* \* \* \* \*

———— pressæ cum jam tetigere carinæ,  
Puppibus et læti nautæ imposuere coronas.

[276-8, 284-6, 303, 304.]

### A Proverbial Verse.

Tertia quinta qualis est luna tota talis.

According to the Rules of Astrologie, it is not good to undertake any Businesse of importance in the new of the moon: and not better just at the Full of the moon: but worst of all in an Eclipse: and as to Nativities this is very remarkable.

### *Cerealîa.*

Sacra refer Cereri lætis operatus in herbis,  
Extremæ sub casum hyemis, jam vere sereno.  
Tunc agni pingues, et tunc mollissima vina.—[339-341.]

### *Portents.*

Tempore quanquam illo tellus quoq', et æquora ponti,  
Obscœniq' canes, importunæq' volucres

Signa dabant. Quoties Cyclopum effervere in agros  
 Vidimus undantem ustis fornacibus Ætnam,  
 Flammarumq' globos liquefactaq' volvere saxa! &c.—[469-473.]

See N. Machiavel's Discourses upon Titus Livius, lib. . . . .  
 He (who was no superstitious man) sayes to this purpose, that  
 so it is, That oftentimes before Changes in Government doe  
 happen Portents, *e. g.*; in my Time, on the first day of the Sitting  
 of y<sup>e</sup> Parliament 1641, at St. Trenchards, at Lickyat in Dorset,  
 as they were at dinner, the scepter fell out of the king's (Ch. I.)  
 hand in Playster in the Hall. At his Triall the head of his Cane  
 fell off. Before Oliver Pr: death a great Whale came to  
 Greenwich as also (they say this soñer 1688). At K. James II<sup>d</sup>  
 returning frō Westm. Abbey when he was crowned, a puff of  
 wind tore the canopy carried over Him by y<sup>e</sup> Wardens of the  
 Cinque ports. 'Twas of Cloath of gold & my strength (I am  
 confident could not have rent it) and it was not a windy day.

#### GEORG. LIB. II.

Miscueruntq' herbas, et non innoxia verba.—[129; also III. 283.]

#### *Wafers.*

Ergo rite suum Baccho dicemus honorem  
 Carminibus patriis, lancesq' et liba wafers feremus.—[393, 394.]

*Robin-Goodfellow, &c.* [See pp. 81, 84.]

——— deos qui novit agrestes,  
 Panaq' Sylvanumq' senem Nymphasq' sorores.—[493, 494.]

Ipse dies agitat festos: fususq' per herbam,  
 Ignis ubi in medio, et socij cratera coronant,  
 Te, libans, Lenæ, vocat: pecorisq' magistris  
 Velocis jaculi certamina ponit in ulmo;  
 Corporaq' agresti nudat prædura palæstra.

#### GEORG. LIB. III.

#### *Charmes, to bewitch.*

Puniceæve agitant pavidos formidine pennæ.—[372.]

*Ale.*

Hic noctem ludo ducunt, et pocula læti  
 Fermentoq' atq' acidis imitantur vitea sorbis.—[378, 380.]

*High-places.*

———— ductos alta ad donaria currus.—[533.]

## GEORG. LIB. IIII.

*Swarming of Bees.*

Tinnitusq' cie, et Matris quate cymbala circum.—[64.]

We use this Custome still. And so in Germany likewise.

[*The number three.*]

Ter liquido ardentem perfudit nectare Vestam:

Ter flamma ad summum tecti subjecta reluxit.—[384, 385.]

*Thrice, thrice* I pour, and *thrice* repeat my charmes.

Theocriti Idyllium ii.

Mat Naylor was advis'd by the witch when she made her  
 escape, to leape over a Rivulet three times.

*A counter charme.*

But least she charme me, I have *murmur'd thrice*,  
*Spit thrice*; for old Cotytto taught me this.

Theocritus Idyllium vi.

Terque senem flammâ, ter aquâ, ter sulphure lustrat.

Ovid's Metamorph. lib. vii.—[261.]

*Vanishing of Ghosts.*

———— ipsa procul nebulis obscura resistit.

———— et ex oculis subito, cœu fumis in auras

Commixtus tenuis fugit diversa: neq' illum

Prensantem nequicquam umbras, et multa volentem

Dicere, præterea vidit ———

———— munera supplex

Tende, petens pacem, et faciles venerare Napeas.

[424, 499-502, 530, 531.]

*Diriges.*

Inferias Orphei lethæa papavera mittes

. . . . .  
Et nigram mactabis ovem ——— [545, 547.]

Inferiæ dict. sacrificia quæ inferis solvuntur, quæ dijs manibus inferebant atque ad mortuorū sepulchras inferebantur.

Sacrifices donne to y<sup>e</sup> infernall Gods for them that be dead :  
a Dirige, or Masse for the dead.

*Christmas.*

Jamdudum ausculto, et cupiens tibi dicere servus  
Pauca, reformido, Davusne? Ita, Davus, amicum  
Mancipium domino, et frugi, quod sit satis: hoc est  
Ut vitale putes. Agè, libertate Decembri,  
Quando ita majores voluerunt, utere.—Horat. lib. ii. satyr. 7. [1-5.]

Hoc mense Decembri, cum Saturnalia celebrentur, inquit dominus, servis loqui liceat, quicquid libet.—Bond.

*Mr. Jo. Seldens Table-Talke.*

“1. Christmas succeeds the Saturnalia, the same time, the same number of Holydaies; then the Master waited upon y<sup>e</sup> servant like y<sup>e</sup> Lord of Misrule.

“2. Our Meates and our Sports (much of them) have relation to Church-works. The Coffin our Christmas-Pies in shape long, in imitation of the Cratch, our choosing Kings and Queens on Twelfth night, hath reference to the three Kings. So likewise our eating Fritters, whipping of Tops, Roasting of Herrings, Jack-of-Lents, &c.; they were all in imitation of Churchworks, Emblems of Martyrdom. Our Tansies at Easter have reference to the bitter Herbs; though at the same time 'twas always the Fashion for a Man to have a Gammon of Bacon, to shew himself to be no Jew.”

See in the Preface before my lib. A (about y<sup>e</sup> end) where are Remarks concerning the K. and Q. of y<sup>e</sup> Beane, of Bp. and Abbot and Prior: and of y<sup>e</sup> Child Bp. whose monum<sup>t</sup> is in Salisbury church, who died in his Episcopate: of y<sup>e</sup> Lord of Misrule, Mr. Purchase in his Pilgrimage derives it frō y<sup>e</sup> Persians.

*Misselto.*<sup>1</sup>

Vulgar Errors, lib. ii., 1-6.

As for y<sup>e</sup> magical fluids of this plant, and concieved efficacy unto veneficial intentions, it seemeth a Pagan relique derived from the ancient Druides, the great admirers of Oak: especially the Misselto that grew thereon: w<sup>ch</sup> according to y<sup>e</sup> particular of Pliny they gathered with great solemnity. For after sacrifice, the Priest in a white garment ascended the Tree, cut downe the Misselto with a golden hook, and recieved it in a white coate; the virtue whereof was to resist all poisons, and make fruitful any that used it. Vertues not expected from classical practice; and did they fully answer their promise w<sup>ch</sup> are so commended, in Epileptical intentions we would abate these qualities. Country practice hath added another, to provoke after birth, and in that case the decoction is given unto Cows. That y<sup>e</sup> Berries are poison, as some concieve, we are so far from averring that we have safely given y<sup>m</sup> inwardly; and can confirm the experim<sup>t</sup> of Brassavolus, that they have some purgative quality.

Au-guy-lan-neuf. The voice of Country people begging small presents, or New year's gifts, in Christmas: (an ancient tearme of rejoycing, derived from the Druides; who were wont, the first of January, to goe into the Woods, where having sacrificed, and banqueted together, they gathered mistletow, esteeming it excellent to make Beasts fruitfull, and most soveraigne against all poyson.—Cotgrave's French Dictionary.

That Bayes will protect from y<sup>e</sup> mischief of Lightning and Thunder, is a quality ascribed thereto, common with the Fig-tree, Eagle, and skin of a Seal. Against so famous a quality, Vice-comerantus pduced the experiment of a Bay-tree blasted in Italy.

We dresse our Houses at Christmas, with Bayes, and hange up in the Hall, or &c., a Misselto-bough; 'tis obvious to ghesse how 'tis derived downe to us.

<sup>1</sup> Missel is masse.

————— Latet arbore opaca  
 Aureus et folijs et lento vimine ramus,  
 Junoni infernæ dictus sacer : hunc tegit omnis  
 Lucus, et obscuris claudunt convallibus umbræ.  
 Sed non antè datur telluris operta subire,  
 Auricomos quàm quis decerpserit arbore fœtus,  
 Hoc sibi pulchra suum ferri Proserpina munus  
 Instituit.—Vig. *Æneid*, Lib. vi. [136-143.]

*Lotts.*

v. pag. [24.]

Sortes	{	Homericæ.
		Virgilianæ.
		Biblicæ.

Sortes Biblicæ were condemned by a Council.<sup>1</sup>

Sortes Virgilianæ are in use still, but more beyond sea than in England; but perhaps heretofore as much here. As for Homer, Græcū est non potest legi; for Greeke was not understood westwards of Grecia, till after the taking of Constantinople; but y<sup>e</sup> Grecians did use the Homerican Sortilege.

These divinations are performed after this manner, viz.: the Party that has an earnest desire to be resolved in such an Event takes a pinne; an thrusts it between the leaves of one of y<sup>e</sup> above said bookes, and choose w<sup>ch</sup> of the pages she or he will take, and then open the booke and begin to read at the beginning of y<sup>t</sup> period. The booke at the prickinge is held in another's hand.

In December 1648, K. Charles the first being in great trouble, and prisoner at Caersbroke, or to be brought to London to his Trial; Charles Prince of Wales, being then at Paris, and in profound sorrow for his father, Mr. Abraham Cowley wente to { visite } him; his Highnesse asked him whether he would { wayte on } play at Cards, to divertè his sad thoughts. Mr. Cowley replied, he did not care to play at Cards; but if his Highnesse pleasd,

<sup>1</sup> q. Mr. Ho. Dodwell what Councell? Resp: vide Gratianum.

they would use *Sortes Virgilianæ* (Mr. Cowley alwaies had a Virgil in his pocket); the Prince accepted the proposal, and prick't his pinne in the fourth booke of the *Æneids* at this place :

At bello audacis populi vexatus et armis,  
Finibus extorris, complexu avulsus Iuli,  
Auxilium imploret, videatq. indigna suorum  
Funera; nec, cum se sub leges pacis iniquæ  
Tradiderit, regno aut optata luce fruatur.  
Sed cadat ante diem mediâq. inhumatus arena.—[615-620.]

The Prince understood not Latin well, and desired Mr. Cowley to translate the verses, w<sup>ch</sup> he did admirably well, and w<sup>ch</sup> Mr. Geo. Ent (who lived in his house at Chertsey, in the great plague 1665) shewed me of Mr. Cowley's owne hand writing. I am sorry I did not take a copie of them.<sup>1</sup> It is good while since I sawe them. I thinke the pinne was put about *Et si fata Jovis poscunt* [l. 614]——, but for want of Mr. Cowley's I will sett downe Mr. Ogilby's :

Let him be vext with a bold people's war,  
Exil'd, forc't from his son's embrace ; may he  
Seeke aid, and his owne friends sad funerals see.  
Nor when dishonour'd peace he makes with them,  
Let him lov'd-life enjoy, or Diadem :  
But die *before his day*,<sup>2</sup> the *sand* his grave,  
And with my bloud this last request I crave.

Now, as to y<sup>e</sup> last part, "*the sand his grave*," I well remember, it was frequently and soberly affirmd, by officers of y<sup>e</sup> army, &c. Grandees, that y<sup>e</sup> body of King Charles the First was privately putt into the Sand about White-hall; and the coffin that was carried to Windsor and layd in K. Hen. 8<sup>th</sup>'s vault was filled with rubbish, or brick-batts. Mr. Fab. Philips, who adventured his life before y<sup>e</sup> Kings Tryall, by printing, assures me, that the Kings Coffin did cost but six shillings: a plain deale coffin.<sup>3</sup>

<sup>1</sup> Search for it amongst Mr. Ents papers in y<sup>e</sup> Library of y<sup>e</sup> R. Soc.

<sup>2</sup> Charles 1st was but 58 when he dyed.

<sup>3</sup> [See Appendix.]



'Twas this place :

VIRG. *ÆNEID.* LIB. 4 [615].

Andacis populi bello, &c.

By a bold people's stubborn armes oppres't,  
Forc't to forsake y<sup>e</sup> land he once possess't,  
Torn from his dearest sonnes, let him in vain  
Seeke helpe and see his friends unjustly slain.  
Let him to base unequal termes submit  
In hope to save his crown, yet loose both it  
And life at once, untimely let him dy,  
And on an open stage unburied ly.

Translated for K. Ch: II. by Mr. Abraham Cowley.

— stat ductis sortibus urna. Virg. 6 [22].

— placuit cæleste precari  
Numen, et auxilium per sacras querere sortes.

Ovid, *Metam.* l. [367-8.]

At Wanborough in Wiltshire is a Lott-meade, where is great meriment every yeare; also there a Lot-meade at Sutton-Benger, in the said countie, which mannor did belong to Malmesbury Abbey: as (I thinke) Marborough also did.<sup>1</sup>

'Tis a common way of Divination, in the Country, to take the sheath of a knife (most commonly), or an arrow, and climbe up with their fingers from the bottom to the top, *e.g.*, whether such a one will come to their house this night or not? Every one has seen it.

There seemes to be something like this in Hosea, ch. iv. v. 12, "My people aske counsell at their stocks, and their *staffe* declareth unto them —"

'Tis common for two to breake the Merrythought of a chicken, or wood-cock, &c., the Anatomists call it Clavicula;<sup>2</sup> 'tis called the merrythought, because when the fowle is opened, dissected, or carv'd, it resembles the pudenda of a woman. "The *furcula*, or *merry-thought*, in birds, which supporteth the scapulæ, affording a passage for the windpipe and gullet."—S<sup>r</sup> Tho. Brown, in the "Quineunx naturally considered."

<sup>1</sup> [See Appendix.]

<sup>2</sup> Qy. Dr. Tyson.

The manner of breaking it, as I have it from the woemen, is thus: viz. One puts y<sup>e</sup> merrithought on his nose (slightly) like a paire of spectacles, and shakes his head till he shakes it off his nose, thinking all the while his Thought; then he holds one of the legs of it between his forefinger and Thumbe, and another hold the other in like manner, and breake it; he that has the longer part, has got the Thought; then he that has got the thought putts both parts into his hand, and the other drawes (by way of Lott), and then they both Wish, and he that lost his Thought drawes; if he drawes the longest part, he has [gets] his wish, if the shorter he looses his Wish.

This custome is used not only in England, but in Germanie; from Mr. Christian Smyth, of Berlin, in Brandenburg. He also saies that y<sup>e</sup> divination by a knife or straight stick measured by the thumbes, He comes, he comes not, &c. is used in Germanie.

The breaking the Merrythought is in use in Anhalt, in Germany, but without putting it on the nose and without thinking anything, but they breake it only to get some thing from him that looseth it.

“Samuel, by God’s appointment, first anointed Saul very privately, and after, in a full assembly of the people at Mispheh, evidenced him to be the man whom God had chosen by the determination of a *lot*.<sup>1</sup>—1 Sam. 11.”

### *Candlemas Day.*

There are certain popular prognosticks drawn from Festivals in the Kalendar, and conceived opinions of certain daies in the months;<sup>2</sup> so there is a general tradition in most parts of Europe that inferreth y<sup>e</sup> coldness of succeeding winter from the shining of the sun upon Candlemas day, according to the pverbial distich,

Si Sol splendescat Mariâ purificante  
Major est glacies post festum quam fuit ante.

In Germany they looke upon the breast-bone of a Goose (sc. when the flesh is taken off either boiled or rosted), and when the

<sup>1</sup> Dr. Sanderson’s 3<sup>d</sup> sermon ad magistrati, vol. 1, pag. 377.

<sup>2</sup> Enquiries into Vulgar Errors, book vi. chap. iv. p. 239.

*Chancells.*

Chancell; called so from the Cancelli. This has some resemblance of the *ἁδυτος*, or Sanctum Sanctorum of the Jews.

*[Cheek burning.]*

When ones' *cheeke burns* they'le say one is talk't of.

*Telismans.*

Consecrated Bells were Telismans, *e.g.* St. Adelm's Bell, at Malmesbury-abbey, w<sup>ch</sup> had y<sup>e</sup> power (as they believed) to drive away Thunder and lightning; and when it did so, presently that Bell was rung out. The great bell at y<sup>e</sup> Abbey of St. Germans at Paris, is rung for the same purpose on such occasions.<sup>1</sup> When Church bells were cast heretofore it was donne with great ceremony and prayer, and an Inscription in the nature of a Charme was inscribed at the Brimme; in Weaver's Funerall Monuments are severall sett downe, *e.g.* *Andreae campana fugiant quæcunq. profana . . . . . plango . . . . . fulgura frango.* But the Astrologers their vertue to ♀ who is a friend to ♂, and it must be cast at a certaine friendly aspect of both those planetts.

*Cocklebread.<sup>2</sup>*

I have some reason to believe that the word cockle is an old antiquitated Norman word, w<sup>ch</sup> signifies a—e; from a beastly rustique kind of play, or abuse, w<sup>ch</sup> was use when I was a school-boy by a Norman Gardiner, that lived at Downton, neer me; so hott cockles is as much as to say hott or heated buttocks or a—e. See and transcribe out of Dr. Francis Bernards . . . . Burcharthus the (canonist and casuist), and printed A<sup>o</sup> Dñ 1549, at Colen. He lived before the Conquest.

*Cerealía.*

Mðm in Herefordshire, and also in Somersetshire, on Mid-sommer-eve, they make fires in the fields in the waies: sc. to Blesse the Apples. I have seen the same custome in Somerset,

<sup>1</sup> [See p. 22.]

<sup>2</sup> Refer this to pag. [43].

1685, but there they doe it only for custome-sake; but I doe guesse that this custome is derived from the Gentiles, who did it in remembrance of Ceres her running up and downe with Flambeaux in search of her daughter Proserpina, ravisht away by Pluto;<sup>1</sup> and the people might thinke, that by this honour donne to y<sup>e</sup> Goddess of husbandry, that their Corne, &c. might prosper the better.

Mdm y<sup>e</sup> sitting-up on Midsomm<sup>r</sup>-eve in y<sup>e</sup> churche porch to see the Apparitions of those that should dye or be buried there, that yeare: mostly used by women: I have heard 'em tell strange stories of it. Now, was not Ceres mother-in-law to Pluto, King of the infernal Ghosts? and Virgil makes Æneas to sacrifice a barren cowe to Proserpine for his trumpeter Misenus, "sterilemq. tibi, Proserpina, vaccam."<sup>2</sup>

*Vowing of Children by Barren Women.*

1 Samuel, ch. i. v. 11. And she vowed a vow, and said, O Lord of Hosts, if thou wilt indeed look upon y<sup>e</sup> affliction of thine handmayd and remember me, and not forget thine handmaid, but will give unto thine handmaid a male child, then will I give him unto y<sup>e</sup> Lord all the daies of his life, and there shall no razor come upon his head.

Mr. George Dickson, now Rector of Brampton, near Northampton, was by his breeding mother devoted to the office of the ministry, to which he was bred and ordain'd, tho Heir to a plentiful Estate.—[W. K.]

In the Temple-church in London, is a Chapel on the south of the Round-about walkes, wherein now the Fines are conserved; but it { <sup>is</sup> } y<sup>e</sup> chapelle dedicated to St. Anne: w<sup>ch</sup> was much resorted to by barren women; and was of great repute for opening the womb. The Knights Templars were notable wenchers, for whose convenience and use the stewes on y<sup>e</sup> Bankside (over against the Temples) were erected and con-

<sup>1</sup> V. Claudian de Raptu Proserp.

<sup>2</sup> Lib. vi. Æneid [251].

stituted. These were the Crosse-keys, the Popes Head, and y<sup>e</sup> . . . . .

Mr. J. Selden had (what ever is become of it) the Orders or Statutes<sup>1</sup> for the Goverment of them, *e.g.* A woman was to lye but with . . . . .  
 . . . . . &c. The old & true name of Fetter-lane was Fouter-lane, w<sup>ch</sup> was also haunted by the Templars.

So Mag Pie Lane in St. Maries parish Oxford was antienly called Grope Ally.—[W.K.]

### *High Places.*

v. Lev. 26, 30; destroy your high places.

Numb. 21, 28; high places of Arnon.

32, [33], 52; pluck downe all their high places.

1 Kings, 3, 2; sacrificed in the high places.

2 Kings, 15, 4; incense still in the high places.

Zach. [Ezek.] 6, 3; I'll destroy your high places.

besides divers other texts.

So we have St. Michaels mount, in Cornwall, and Glastonbury Tor; and in Bretaine, in France is another St. Michaels Mount, whither pilgrims doe much resort, as they did also in old time to y<sup>e</sup> chapel on y<sup>e</sup> mount in Cornwal. We have in several places in England churches and chapells built on high hills, *e.g.* at West Wycumb, in Bucks; Winterflow, in Wilts; St. Anne's Chapelle, in Surrey, S<sup>t</sup> Marthas capell on y<sup>e</sup> pico near Guildford, cum multis alijs; m<sup>dm</sup>, S<sup>t</sup> William Dugdale told me, he observed, that where a Church or Chapel was dedicated to St. Michael that it either stood on a Hill, or els had a high steeple, *e.g.* St. Michaels in Cornhill.

M<sup>dm</sup> the chapel with the tower, called Glastonbury-Tor, was dedicated to Saint Michael the Arch-Angel. It is seated on the top of a Pico, like a sugar-loafe, and is higher a good deale than the steeple of our Lady church, at Salisbury.

St. Michael-how-chap, near Fountaines, Yorks.

<sup>1</sup> Qy. A. W. if amongst his books in y<sup>e</sup> library.

*Irish Custome, v. pag. [     ].*

Virg. *Ænead. lib. iiiii. [683-5.]*

— Date vulnera lymphis,  
Abluam, et extremus quis super halitus errat,  
Ore legam.

M<sup>rs</sup> Venables (widowe of y<sup>e</sup> Baron Venables, of Kinderton) tells me that in North Wales (and I thinke in Cheshire adjoyning to it) they doe sett Dishes of meate on the Coffin at a Funerall, and eate over the Defunct. [See pp. 23, 36.]

*Chiromantie.*

As old as Job.

Job, "He hath not set the lines in the hand of man in vain." Job is the ancientest writer of y<sup>e</sup> old Testament, w<sup>ch</sup> appears thus: viz. there is mention of Abraham, and of the Flood: but no mention at all of Moyses; q<sup>d</sup> NB.

*Crests.*

Ipsè inter primos præstanti corpore Turnus  
Vertitur, arma tenens, et toto vertice suprâ est:  
Cui triplici crinita juba galea alta Chimæram  
Sustinet, Ætnæos effiantem faucibus ignes.

Virg. *Æneid. lib. vii. [783-6.]*

M<sup>dm</sup>. Y<sup>e</sup> Turks use of Horse-tailes, by way of Ensigne.

. . . . .

'Tis an old reciev'd opinion, That if two doe p— together they shall quarrell: or, If two doe wash their hands together. they will quarrell. 'Tis well known y<sup>t</sup> severall Chemicall, spirits and salts will operate at distance, sc. of . . . . . foot, and being placed within that irradiation will fight: then how much easier it is for y<sup>e</sup> ætheriall spiritts of men that { have an antipathie to  
each other } are contrary to each  
others natures } to doe the like.

*Names of y<sup>e</sup> Weeke-dayes.*

die 2 <sup>nd</sup>	die 3 <sup>rd</sup>	d. 4 <sup>th</sup>	d. 5 <sup>th</sup>	d.	d. Jovis	d. 6 <sup>th</sup>
Saterday.	Sunday.	Monday.	Tuesday.	Wensday.	Thursday.	Fryday.

In Welsh, thus . . . . .

*Y. Planetary Hours.*

De Diebus Septimanæ insignis est et singularis apud Dionem locus Libri 37 : sic enim ait ille.

*Dion Cassius, Lib. 37.<sup>1</sup>*

Τὸ δὲ δὴ ἐς τοὺς ἀστέρας τοῦ ἐπτῶ τοὺς πλανήτας, κ.τ.λ. “Id est ea interpretatione Xylandri, quod autem dies ad septem sidera illa quos planetas appellarunt referuntur, id ab Ægyptijs haud ita dudum, ut paucis dicam, institutum ad omnes homines dimanavit. Nam priscis Græcis, quantum mihi constat, notus hic mos non fuit, et quem ad modum is nunc et apud omnes homines ubique et præsertim apud Romanos usitatus est, paucis qua ratione et quo pacto ita institutus sit, differam. De quo duos sermones accepi haud ita difficiles cognitu, contemplationi tamen cuidam innitentes. Nam siquis harmoniam eam quæ diatessaron vocatur (quæ alioquin in Physica prima obtinere creditur) etiam ad ista sidera quibus omnis cæli ornatus constat, ita transferet, quem ad modum ordo conversionis uniuscujusq, eorum exegit, factoq, ab extremo ambitu quem Saturno tribuunt initio, dein proximo sequentes duos motus præteriens quarti dominium recenseat, iterumq, ab eo duobus proxime præteritis ad septimam conversionem deveniat. Atq, hoc modo diebus singulis eorum inspectores gubernatoresq, Deos in orbem rediens deligat, assignetq,. Is inveniet omnes dies Musicæ quadam ratione cælesti administrationi congruere. Atque hæc prior fertur ratio. Altera hoc est. Horas tam diei quam noctis numen à prima incipiens eamq, Saturno tribue, sequentum Jovi, tertiam Marti, quartam Soli, quintam Veneri, Mercurio sextam, septimam Lunæ secundum ordinem orbium quem eo quo perhibui modo Ægyptijs tradunt, hocq, aliquoties facto ubi per viginti quatuor horas circumiveris, primam subsequentis diei horam invenies Soli obtingere. Jam si hujus quoque diei horas viginti quatuor eodem modo tractos, ad Lunam referes primam tertiæ diei

<sup>1</sup> Victæ Opera. 1646, Varioru' de rebus, p. 352, c. 4.

horam. Sique eodem modo reliquos etiam dies percurreris, quævis dies sibi congruentem Deum accipiet. Atq; hæc quidem ita perhibentur."

[*Hare's Flesh.*]

*Leporis esus venustos reddit.*

"Quod autem quum veteres, tum recentiores persuasum habeāt, ex leporis esu exhilarescere homines atq; aliquid venustatis, formaq; elegantioris concipere, non ex meticulosi et pavidī animantis gustu id evenire ominor, sed quod festivi aliquot consodales convocare soleant in cœtum et accubationem epularem puellas quasdam amabiles ac generosas, itaq; illæ, quæ despectæ habiles sunt ac deformes, nec unquam in hujusmodi consessum acciri contigit, inelegantes censi soleant, nec unquam degustasse leporem: quod Martialis non invenusto epigrammate improbat amasiæ, lib. [v. epig. 29].

Si quando leporem mittis mihi, Gellia, dicis,

Formosus septem, Marce, diebus eris.

Si non derides, si verum, lux mea, narras,

Edisti numquam, Gellia, te leporem.

Quam opinionem hinc enatam conceptamq; conjicio (nam à nullo hactenus explicata est) quod qui Geniali alicui convivio interfuit, ut assolet ubi lepus decerpitur, septem continuatis diebus blandus appareat, venustus, hilaris, festivus, siquidem ubi inter epulas omnia hilariter transacta sunt, elucent etiam post elapsos aliquot dies in fronte, supercilijs, vultu, labijs, oculis, nutibus (omnia . n . sunt animi indices) magna alacritatis indicia, multa, se pro ferunt, erectioris mentis argumenta: nam risu, cachinnis, osculis hinc inde exhibitis, tripudijs, vino, canti lenas corpus concalefactū efflorescit, ac fit coloratius, sanguine in externum habitum undiq; diffuso, hæc itaq; efficiunt, ut leporis esus animi nebulas discutiat vultumq; serenum præstet ac faciem nitido rubore perfusam."

He says a little before of the hares flesh, q<sup>d</sup> nullum apud Belgas, convivium satis splendidum, aut magnifice instructum quod leporino ferculo non sit exornatum: quum nulla caro sit melancholiæ magis affinis et cognita." *Levinus Lemnius* de Complexionibus [ed. 1619], pag. 183.



Memorand: It is found by Experience that when one keepes a Hare alive and feedeth him till he have occasion to eat him, if he telles before he killes him that he will doe so, the hare will thereupon be found dead, having killed himself.—[W. K.]

*The Black Catts Head, &c.*

M<sup>rs</sup> Clarke (a Herefordshire woman). Bury the head of a black Catt with a Jacobus or a piece of gold in it, and put into the eies two black beanes (what was to be done with the beanes she hath forgott) but it must be donne on a Tuesday (die 3) at twelve o'clock at night, and that time nine night the piece of gold must be taken out; and whatsoever you buy with it (always reserving some part of the money) you will have money brought into your pockett, perhaps the same piece of gold again.

*Fairy-money.*

Not far from S<sup>r</sup> Bennet Hoskyns, there was a labouring-man, that rose up early every day to goe to worke; who for a good while many dayes together found a ninepence in the way that he went. His wife wondering how he came by so much money, was afraid he gott it not honestlye; at last he told her, and afterwards he never found any more.

*Beanes.*

*Fabís abstine* is one of the Symbols of Pythagoras. Dr. Windet, in his *De Vitâ Functorum Statu*, hath a learned discourse of Beanes, out of Jewish authors. 'Tis many (above 20) yeares since I read it; I remember that they affirme it to be a plant belonging to y<sup>e</sup> Terrestrial spirits, and that the cavity of the stalk resembles *barathum*; but there is one grosse error, viz., that the black of y<sup>e</sup> beane (hilum) in alternis annis is either above or below. The Jewes have strange fancies concerning the Invisible beane'sc. Take the head of a man that dies of a natural death, and set it in the ground, and in his eie, set a Beane, cover it with earth, and enclose it about, that nobody may looke into it, and

without the enclosure set another Beane, or two;<sup>1</sup> when those without the enclosure are ripe, that within will be ripe also; then take the Beane-stalke within y<sup>e</sup> Inclosure, and take a Child, w<sup>ch</sup> hold fast by the hand, and the child must shell the Beanes; there will be but one invisible beane of them all, w<sup>ch</sup> when y<sup>e</sup> child has, ye other party cannot see her.—credat Judeus Apella, non ego.—But thus much I am morally certaine of, that about 1680 two (or three) Jews, merchants, did desire Mr. Wyld Clarke merchant of London, leave to make this following experiment in his Garden at Mile-end; which he saw them doe, and who told me of it. As I remember, 'twas much after this manner. They took a Black Catt, and cutt off it's head, at a certaine aspect of y<sup>e</sup> Planets, and buryed it in his garden by night with some Ceremonies, y<sup>t</sup> I have forgot, and put a Beane in the braine of y<sup>e</sup> Catt; but about a day or two after, a Cock came and scratcht it all up. Mr. Clarke told me, that they did believe it, and yet they were crafty, subtile merchants. This brings to my remembrance a story that was generally believed when I was a Schooleboy (before the civill Warres) that Thieves when they broke open a house, would putt a Candle into a Dead man's hand, and then the people in the Chamber would not awake. There is such a kind of story somewhere amongst the magical writers.

*Sneezing.*

A good omen—Catullus de Acme et Septimio.—[Carm. cxlvi., 8, 9.]

Hoc ut dixit, Amor, sinistram ut ante,  
Dextram sternuit approbationem.

v. Theocritus Idyllium, xviii.

O happy Bride-groom! Thee a lucky sneeze  
To Sparta welcom'd —————

We have a Custome, that when one sneezes, every one els putts off his hatt, and bowes, and cries God bless ye S<sup>r</sup>. I have heard, or read a Story that many yeares since, that Sneezing was an Epidemical Disease and very mortal, w<sup>ch</sup> caused this yet received Custome.<sup>2</sup>

<sup>1</sup> q Dr. Ridgeley wr Luther mentions this.

<sup>2</sup> q. de hoc.

In Germanie 'tis counted to be very uncivilly done not to say at one's sneezing, God bless thee, or salutem. Cramer.

*Houses haunted.*

The greatest antiquity that I have met with of houses being haunted is in Plautus's *Mostellaria*, v. y<sup>e</sup> prologue [4],

*Terrifica monstra ait videri in ædibus.*

See farther in that Comædie.

It is certain that there are Houses that are haunted, tho not so many as reported, for there are a great many cheates used by Tenants Mr. Moss of Dunstable (who was accounted y<sup>e</sup> great Conjuror but was indeed a person of great piety, charity, and sanctity), did assure E. W[yld], Esq., this to be true, and there was a way to cure them. . . . E Societate Jesu, de Exorcismis hath several wayes. I remember 'tis principally with perfumes.

*[Iron a preservative against thunder.]*

In Herefordshire (and those parts), when it thunders and lightenes the woemen doe putt Iron, *e. g.* an iron barr or the like, on the Barrell, to keep the Beer from sowing. Mdm. 'Tis a rule in Astrologie, that ♂ does never hurt to his owne House.

This putting of iron upon barrles of drink is a common practise in Kent. [W. K.] [See p. 22.]

*Horshoe at y<sup>e</sup> Threshold.*

It should be a Horse-shoe that is found in the highway accidentally: it is used for a Preservative against the mischief or power of Witches; and it is an old use derived from the Astrological principle, that Mars is an enemie to Saturne, under whom witches are; and no where so much used as (to this day) in the west part of London, especially the New-buildings.<sup>1</sup>

<sup>1</sup> I think this is in the first part already.—[See p. 27.]

*Trinity.*

The 2<sup>d</sup> pson is made of a piece of bread by y<sup>e</sup> Papist, y<sup>e</sup> third person is made of his owne frenzy, malice, ignorance, and folly by the Roundhead (to all these the Sp<sup>t</sup> is intituled). One the baker makes, the other the cobbler, and between these two I think y<sup>e</sup> first person is sufficiently abused. Mr. J. Seldens Table Talke.

The old way of expressing the Trinity by the way of painting or carving was thus, sc. a venerable old man sitting in a chaire, with a severe aspect, wrinkled forehead, circumflex't eie-browes, great white curled beard;

Barba viros, hirtæq. decent in corpore setæ.—Ovid. Metam., lib. 14 [xiii. 850].

out of his belly issued a Crucifixe, over w<sup>ch</sup> was the Dove. I have seen many of these before the rage & zeale of y<sup>e</sup> Civil warre, particularly in Glasse, in y<sup>e</sup> east windowe of the Library of New-College, Oxõn.

The windowes of St. Edmunds Church at Sarü<sup>l</sup> were of excellent worke; and Gondamar offered some hundreds of pounds (I thinke 500), for y<sup>e</sup> east windowe there; w<sup>ch</sup> about A<sup>o</sup> 1631, or 1632, Mr. Sherville, then Recorder there, broke, upon the account of y<sup>r</sup> expressing God the father as aforesayd, and doeing of it broke his leg,<sup>2</sup> for he was fain to clammer on a pew to reach high enough with his stick. For this fact he was brought into the Starre-chamber. Mr. Attorney Noy was his intimate acquaintance, and did him all the service that he was able; notwithstanding w<sup>ch</sup> the . . . . . of y<sup>e</sup> court run so highe, Ab. Laud was so violent against him, that he was ruind by the fine. Edw: Earle of Dorset, who had a great mastership in extemporary Oratorie, had the boldness to cope with the Abp., and replied to him concerning his justifying of y<sup>e</sup> picture, by that in Daniel of Ancient of daies, &c.

Mdm. 1 John v. 7. Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, καὶ ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ

<sup>1</sup> Ye college was built by St. Edmund, A-Bp. Canterbury.

<sup>2</sup> W<sup>ch</sup> some Divines looke upon as a judgement.

τρεῖς ἐν εἰσι.<sup>1</sup> The last clause of this verse is not found in the ancient MS. copies, *e. g.* that in the Vatican Library, and y<sup>e</sup> Tecla MS. in St. James Library, and others; as it is not in an old MS. in Magdalen Coll. Library, in Oxford. That at St. James's was sent as a Present to King Charles the first, from Cyrillus, Patriarch of Constantinople, as a jewel of that antiquity not fitt to be kept amongst Infidels. Mr. . . . Rosse (translator of Statius), was tutor to y<sup>e</sup> D. of Monmouth, {gott him the place [of]} Library-keeper at St. James. He {made him} desired K. Ch. I. to be at y<sup>e</sup> charge to have it engraven in copper plates, and told him it would cost but £200, but his Ma<sup>y</sup> would not yield to it. Mr. Ross sayd that it would appeare glorious in history after His Ma<sup>tis</sup> death. Pish, sayd he, I care not what they say of me in history when I am dead. H. Grotius, J. G. Vossius, Hensius, &c. have made journies into England purposely to correct their Greeke Testaments by this copie in St. James.

S<sup>r</sup> Chr. Wren sayd that he would rather have it engraved by an engraver that could not understand or read Greek than by one that did.

### *Churches.*

The way of coming into our great churches was anciently at the West door, y<sup>t</sup> men might see the Altar, and all the church before them, the other Doores were but Posterns. Mr. Jo. Selden, Table Talke.

*Of altars, and their being placed at the east-end of the temples, &c.*

Ædes autem sacræ Deorum iñmortalium, ad regiones quas spectare debent, sic erunt constituendæ, uti, si ratio nulla impedierit, liberaq. fuerit potestas ædis, signum quod erit in cella collocatum, spectat ad vespertinam cœli regionem: uti qui adierent ad aram immolantes, aut sacrificia facientes, spectant ad partem cœli orientis, & simulachrum, quod erit in æde; et ita vota suscipientes contueantur ædem, et orientem cœli, ipsaq. simulachra videantur exorientia contueri supplicantes & sacrificantes; quod

<sup>1</sup> Peruse these MSS. again and see if y<sup>e</sup> whole verse be there.

Aras omnes Deorū necesse esse videatur ad orientem spectare.—Vitruvius, lib. iv. cap. 5.

Clemens Alexandrinus (in Protreptico). “Superstitio templa condere persuasit. Qua enim prius hominum sepulchra fuerunt, magnificentius condita, Templorum appellatione vocata sunt. Nam apud Lariscam civitatem in arce, in templo Palladis, Acrisij sepulchrum fuit, quod nunc sacrarij loco celebratur; in arce quoq. Atheniensi, ut est ab Antiocho in nono Historiarum scriptum, Cereris sepulchrum fuit; in templo vero Palladis, quem Poliada Græci vocant, jacet Erichtonius, &c.”

[*Images of Rye-dough.*]

We have a sayeing, {She looks  
He stands} like an image of rye-dough. Mdm. In the old time the little Images that did adorn the Altars were made of Rye-dough. When King James II<sup>d</sup>. pulled downe the old gallerie at White-hall (built by Cardinal Wolsey), S<sup>r</sup> Chr. Wren and Mr. R. Hooke told me that the little heads and figures in the freezes w<sup>ch</sup> we tooke to be carved in wood were all of Rye-dowe.

*Disenheriting eldest sonnes.*

The Disenheriting of Eldest-sonnes falls-out to be very unprosperous to those that are possessed of that Estate, as is frequently to be observed by every one, *e. g.*, the Duke of Somerset's (Seymer) family, &c.: the Speaker Seymer is descended of y<sup>e</sup> eldest son of y<sup>e</sup> D. of S. protector and sic de ceteris. There are texts of scripture against, *e. g.* Thou shalt not disenherit thine eldest son, and the male child that first openest the wombe is holy to y<sup>e</sup> Lord.—[Exod. xiii. 2.] But there is a remarqueable aphorisme or Rule in Astrologie, sc. That the judgement that is to be made of the Fathers good or ill fortune, is to be made out or known by the scheme of the Nativity of his First Son, qd. N.B.

Dr. Sanderson's 14 Serm. ad Aulam, sect. 6, vol. 1: “Or when they shall disinherit their children for some deformity of body or defect of parts, or the like. As reason sheweth it to be a great sin, & not to be excused by any pretence: so it is an

observation grounded upon manifold experience that, when the right heires have been disenherited upon almost whatsoever pretence, the blessing of God hath not usually followed upon the person, and seldome hath the estate prospered in the hands of those that have succeeded in their roomes."

*Fayres.*

See in St. Gregories Epistles his eple to Melitus, Bp. of London, where he speakes of their *Faires* and preserving their old Customes. Originall of faires, and so — y<sup>t</sup> at Way Hill, in Hampshyre; Woodbery Hill, in Dorset, &c. The old British Temples were on hills, and so old faires, bringing the Christian customes as neer as might be to the British, and {they brought} {bringing} their Cattell there to sell, and make sacrifices, and be merry together.

*Tavern-bush.*

The Tavern-bush is dress't with Ivy, w<sup>ch</sup> is derived from that of Bacchus, vide Ovid's Metaphorph. lib. iii. fab. 3, was hid by his aunt Ino with ivy leaves in his cradle that Juno might not find him. Also the Thyrsi the speares of y<sup>e</sup> Bacchanalians were adorned with ivy.

Furtim illum primis Ino matertera cunis  
Educat. Inde datum Nymphæ Nyscides antris  
Occuluere suis; lactisq. alimenta dedere.—[313-315.]

— manibus frondentes sumeres *thyrsos*  
Tusserat —[Met. iv., 7, 8.]

The dressing the tavern bush with Ivy-leaves fresh from y<sup>e</sup> plant was the custome 40 years since, now generally left off for carved work.

*Drinking Healths.*

v. Theocriti Idyllium 11 :

For he drinks Healths, and when those Healths are past,  
He must be gone, and goes away in hast.

So Martial, Epigram :—[lib. i. Ep. 71.]

Nævia sex cyathis, septem Justina bibatur.

*Drinking wine with Borage.*

v. Theocritus, Idyllium, xiv.

— my wine was good:

'Twas four years old, yet mild. I vow 'tis true,  
With Burrage mixt it dranke as well as new.

*Garlands.* [See p. 136.]

It is a custome still at y<sup>e</sup> funerall of young virgins to have a garland of flowers wered on the corps, w<sup>ch</sup> is {dedicated} in the Church over her grave.

. . . . . many ribbons w<sup>h</sup> an hour-glass hunge in the middle of the hollow like the clapper of a bell.

This is in Germany very common as well when young Men, Batchelors, as when Mayds are burried, that the coffin is spread all over with Garlands, and crowns made of flowers, and in some places hung up in Churches—Cramer, or spread over the Grave in Churchyards.

v. Theocritus, Idyllium xviii.

At Sparta's Palace twenty beauteous Mayds  
The Pride of Greece, fresh garlands crowned their heads  
With Hyacinth and twineing Parsly drest,  
Grac't joyful Menelaus Mariage Feast.

*Sr. Th. Brown's Vulgar Errors, London, 1686. Book v.  
chap. xxij.<sup>2</sup>*

1. If an hare crosse the way there are but few above 60 yeares old that are not perplexed thereat—an augurial terror—inauspicious dat iter oblatu<sup>s</sup> lepus. The ground of y<sup>e</sup> conceit was probably that a fearfull animal passing by us portended to us something to be feared. So ye meeting of a fox presaged some future imposture.—v. Deut. xviii.

2. That owles and ravens were ominous appearances and signifying unlucky events, as Xtians yet conceit, was also augurial.

<sup>1</sup> Ciceronis de Nra Deor.

<sup>2</sup> [The following passages are not actual quotations, but epitomised from Sir T. Browne's work.—ED.]



Because many ravens were seen when Alexander entered Babylon they were thought to psage his death, and because an owle appeared before y<sup>e</sup> battle, it presaged the ruin of Cyrus.

3. The falling of salt is an authentick psagemt of ill-luck, nor can every temper contemn it; nor was the same a ġrall pgnostiq among the ancients of future evil, but a pticular omi-nation concerning the breach of friendship. For salt as incorruptible was y<sup>e</sup> symbole of friendship, and before y<sup>e</sup> other service was offered unto y<sup>eir</sup> guests. But whether salt were not only a symbol of friendship w<sup>h</sup> man, but also a fig. of amity and recō-ciliation w<sup>h</sup> God, and was therefore offered in sacrifices, is an higher speculation.

4. To breake an eggshell after y<sup>e</sup> meat is out we are taught in our childhood. Pliny, “Huc ptinet ovorum ut exsorbuert quisq. calices protinus frangi, aut easdem cochlearibus pforari,” and the intent thereof was to p<sup>r</sup>vent witchcraft; lest witches should draw or prick their names therein and veneficiously mischiefe y<sup>e</sup> persons, they broke y<sup>e</sup> shell.<sup>1</sup>

5. The true lovers knot is still retained in presents of love amongst us; in which forme the zone or wooden girdle of y<sup>e</sup> bride was tyed, phaps it had its originall from *nodus Herculeanus*, resembling the snaky complication in ye Caduceus or rod of Hermes.

6. When our cheek burneth, or eare tingleth, we usually say that some body is talking of us, w<sup>ch</sup> is an ancient conceit, and ranked among supstitious opinions by Pliny, “Absentes tinnitu auriū praesentire sermones de se, receptum est,” w<sup>ch</sup> is a conceit hardly to be made out wyout the concession of a signifying genius or universal Mercury.

7. When we desire to confine our words, we coñonly say they are *spoken under the rose*.<sup>2</sup> Nazianzen makes the rose a symbol of silence, and the ancient custome in Symposiack meetings was to weave chaplets of roses about their heads; and so we condemne not y<sup>e</sup> German custome w<sup>ch</sup> over the table<sup>3</sup> describeth a rose in y<sup>e</sup> ceiling. The rose was y<sup>e</sup> flower of Venus,

<sup>1</sup> This is usual in Dantzic in Prussia.

<sup>2</sup> Prov. Under the rose be it spoken.

<sup>3</sup> This is true, for I myself, have seen it to bee painted at the said place.

w<sup>ch</sup> Cupid consecrated to Harpocrates, the God of Silence, and was therefore an embleme thereof to conceal the pranks of venery.

8. That Smoak doth follow the fairest is ancient opinion, as is to be observed in Athanæus.

9. To sitt cross legged or with our fingers pectinated, shutt together, is accounted bad. Friends will psuade us from it. The same conceit was religiously observed by y<sup>e</sup> ancients as is observable from Pliny. *Poplites alternis genibus imponere nefas olim*, and also frō Athenæus, that it was an old veneficious practice, and Juno is made in this posture to hinder the delivery of Alcmena.

10. The set and statary times of pareing of nails and cutting of haire is thought by many a point of consideration, w<sup>ch</sup> is perhaps but the continuation an ancient superstition.<sup>1</sup> For piaculous it was unto y<sup>e</sup> Romans to pare their nails upon the Nundinæ, observed every ninth day, and was also feared by others upon certain daies of the weeke, according to that of Ausonius, "*Ungues Mercurio, barbam Jove, Cypride crines,*" and was one part of y<sup>e</sup> wickednesse of Manasses, when 'tis delivered that he observed times.<sup>2</sup>

11. A common fashion it is to nourish hair upon the nodes of the face, w<sup>ch</sup> is y<sup>e</sup> ppetuation of a very ancient custome, and though innocently practised among us may have supstitious original, according to that of Pliny, "*Nævus in facie tondere religiosum habent multi.*" From y<sup>e</sup> like might proceed the feare of poling elvelocks or complicated hair, they being votary at first and dedicated upon occasion, preserved w<sup>th</sup> care and accordingly esteemed by others, as appears by that of Apuleius, "*Adjuro per dulcen capilli tui nodulum.*"

12. A custome there is in most parts of Europe to adorn aqueducts, springs (? spouts), and cisterns with lion's heads; w<sup>ch</sup> although is illaudable ornament, is of an Egyptian genealogy, who practised the same under a symbolised illation. For, because its sun being in Leo, the flood of Nilus was at the full, and water became conveyed into every part, they made the

<sup>1</sup> q. y<sup>e</sup> custome now (I thinke) not upon a Monday.

<sup>2</sup> 1 Chron. 35.

spouts of their aqueducts through the head of a lion. And upon some Cæsterial respects it is not improbable the great Mogul or Indian King doth bear for his arms the lion and the sun.

13. Many conceive they are unblest untill they put on their girdle. Wherein there are involved considerations. For by a girdle or cincture are symbolically implied truth, resolution, and readiness for action, w<sup>ch</sup> are parts and virtues required in the service of God. According whereto y<sup>e</sup> Israelites did eat the paschal lamb with their loins girded.<sup>1</sup> And y<sup>e</sup> Almighty bids Job gird up his loyns like a man, "Gird up the loyns of y<sup>r</sup> minds"—Peter [i. 13]. So y<sup>e</sup> high priest was girt with a girdle of fine linnen. So it is sayd concerning our Saviour, "Righteousness shall be y<sup>e</sup> girdle of his loyns, and faithfulness y<sup>e</sup> girdle of his reins." Unto this day the Jews doe bless themselves when they put on their zone or cincture. The heart and parts w<sup>ch</sup> God requires are divided from y<sup>e</sup> inferior and concupiscential organs; implying thereby a memento into purification and cleanness of heart, w<sup>ch</sup> is cōmonly difiled frō y<sup>e</sup> concupiscence and affection of those parts. And thus we may make out y<sup>e</sup> doctrine of Pythagoras, to offer sacrifice with our feet naked, that is, that our inferior parts and farthest removed from reason might be free and of no impediment to us.

14. The picture of God the Father in y<sup>e</sup> shape of an old man is a dangerous piece, and in this fecundity of sects may revive the Anthropomorphites. Which, although maintained from the expression of Daniel, "I beheld when the ancient of days did sit, whose hair was like the pure wool;" yet it may be derived from the hieroglyphical description of y<sup>e</sup> Ægyptians, who expressed the eneph or creator of y<sup>e</sup> world an old man in a blue mantle with an egg in his mouth, w<sup>ch</sup> was y<sup>e</sup> emblem of y<sup>e</sup> world.

15. The sun and moon are usually described with humane faces; whether herein there be not a Pagan imitation, and these visages at first implied an Apollo and Diana, we may make some doubt, and we find the statue of y<sup>e</sup> sun was framed with raies about the head, w<sup>ch</sup> were the indeciduous and unshaven locks of Apollo.

<sup>1</sup> Isa: 11.

16. We shall not, I hope, disparage the resurrection of our Redeemer if we say the sun doth not dance on Easterday.

17. Great conceits are raised of y<sup>e</sup> involution or membranous covering commonly called the sillyhow, that sometimes is found about y<sup>e</sup> heads of children upon their birth, and is therefore preserved with great care, not only as medical in diseases, but effectual in success concerning the infant and others, which is surely no more than a continued superstition, for hereof we read in the life of Antoninus delivered by Spartianus, that children are born sometimes with this natural cap, which midwives were wont to sell unto lawyers, who had an opinion it advantaged their promotion.

19. A conceit there is that y<sup>e</sup> devil commonly appeareth w<sup>th</sup> a cloven hoof, wherein, though it seem excessively ridiculous, there may be something of truth, and y<sup>e</sup> ground at first might be his frequent appearing in the shape of a goat, w<sup>ch</sup> answers that description. This was the opinion of ancient Xtians concerning y<sup>e</sup> apparition of Panites, Fauns, and Satyrs, and of this form we read of one that appeared to Antony in y<sup>e</sup> wilderness. The same is also confirmed from expositions of S. Scripture, for where it is sayd, "Thou shalt not offer unto devils," y<sup>e</sup> original word is *Seghmirim*,<sup>1</sup> rough and hairy goates, because in that shape y<sup>e</sup> devil most often appeared. Nor did he only assume this shape in elder times, but commonly in latter times, especially in y<sup>e</sup> place of his worship, if there be any truth in the confession of witches. And therefore a goat is not improperly made a hieroglyphic of y<sup>e</sup> devil, as Pierius hath expressed it.<sup>2</sup> So might it be an emblem of sin as it was in the sin offering, and so likewise of wicked and sinfull men according to y<sup>e</sup> expression of scripture in y<sup>e</sup> method of the last distribution, when our Saviour shall separate the sheep from the goats, that is, y<sup>e</sup> sons of y<sup>e</sup> Lamb from the children of the devil.

*S<sup>r</sup> Th. Brown's Vulgar Errors.*

Chap. xxij. 1. That temperamental dignotions and conjecture of prevalent humours may be collected from spots in the

<sup>1</sup> Levit. 17.

<sup>2</sup> Bodinus in his *Dæmonomania*.

nails, we are not averse to concede, but yet not ready to admit sundry divinations vulgarly raised upon them; nor do we observe it verified in others what Cardan discovers as a property in himself,<sup>1</sup> to have found therein some signs of most events that ever happened unto him, or that there is much considerable in that doctrine of chiromancy, that spots in the top of y<sup>e</sup> nails do signifie things past, in y<sup>e</sup> middle things present, and at the bottom events to come; that white specks p<sup>r</sup>sage our felicity, blue ones misfortunes; that those in y<sup>e</sup> nail of y<sup>e</sup> thumb have significations of honour, those in y<sup>e</sup> forefinger of riches, and so respectively in other fingers (according to the planetical relations from whence they receive their names), as Tricassus hath taken up and Picciolus well rejecteth.<sup>2</sup>

3. Though useless unto us and rather of molestation, we commonly refrain from killing swallows, and esteem it unlucky to destroy them; <sup>3</sup> whether herein there be not a Pagan relique we have some reason to doubt, for we reade in Ælian that these birds were sacred unto the penates or household gods of the ancients, and therefore were preserved. The same they also honoured as y<sup>e</sup> nuncios of the spring; and we find in Athenæus the Rhodians had a solemn song to welcom in the swallow.

4. That candles and lights burn dim and blue at the apparition of spirits may be true, if the ambient air be full of suphureous spirits, as it happeneth oftentimes in mines, when damps and exhalations are able to extinguish yem. And may be also verified when spirits doe make themselves visible bodies of such effluvi-  
viums. But of lower consideration is the common foretelling of strangers from the fungous parcels about the wicks of candles, which only signifieth a moist and pluvius air about them, hindering the evolution of y<sup>e</sup> light and favillous particles, whereupon they are forced to settle upon the snaft.

5. Though corall doth p<sup>r</sup>perly p<sup>r</sup>serve and fasten y<sup>e</sup> teeth in men yet is used in children to make an easier passage for them, and for y<sup>t</sup> intent is worn about their necks. But whether this custom were not superstitiously founded, as p<sup>r</sup>sumed an amulet.

<sup>1</sup> De Varietate Rerum.

<sup>2</sup> De Inspectione Manus.

<sup>3</sup> So in Germany they believe.

or defensative against fascination, is not beyond all doubt. For the same is delivered by Pliny. "*Aruspices religiosum Coralligestamen amoliendis periculis arbitrantur, et surculi infantia alligati, tutelam habere creduntur.*"<sup>1</sup>

6. A strange kind of exploration and peculiar way of Rhabdomanancy is that which is used in mineral discoveries:<sup>2</sup> with a forked hazel, commonly called Moses his rod, w<sup>ch</sup> freely held forth will stir and play if any mine be under it. And though many there are who have attempted to make it good, yet until better information, we are of opinion, with Agricola, that in itself it is a fruitless exploration, strongly p<sup>re</sup>senting of Pagan derivation, and the *Virgula Divina*, proverbially magnified of old. The ground whereof were the magicall rods in poets, that of Pallas in Homer, that of Mercury, that charmed Argus, and that of Circe, w<sup>ch</sup> transformed y<sup>e</sup> followers of Ulysses. Too boldly usurping the name of Moses Rod, from which, notwithstanding, and that of Aaron, were p<sup>ro</sup>bably occasioned the fables of all the rest; for that of Moses must needs be famous unto the Egyptians, and that of Aaron unto many other nations, as being p<sup>re</sup>served in the Ark, until the destruction of the temple built by Solomon.<sup>3</sup>

7. A practise there is among us to determine doubtful matters by the opening of a book, and letting fall a staff, w<sup>ch</sup> notwithstanding are ancient fragments of Pagan divinations. The first an imitation of *Sortes Homericæ*, or *Virgilianæ*, drawing determinations from verses occasionally occurring. The same was practised by Severus, who entertained ominous hopes of y<sup>e</sup> Empire, from that verse in Virgil "*Tu regere imperio populos*

<sup>1</sup> Md'm. The Irish doe use a woolves fang-tooth set in silver for this purpose; which they hold to be better than coral. And in the very same manner the children in Germany weare about them furnished too with little silver bells.

<sup>2</sup> *De Re Metallicâ*, lib. ii.

<sup>3</sup> In the thirty yeares civill warr in Germany, some of the Soldiers had the same Rod, to make use of in discovering the money silver and gold plates, which the owners had hid under ground and when the Rod held by one did incline to any place, it was a token that money lay there hid. (If I mistake not) Doctor Helvetius in his *Diribitorio Medico*, mentions it, and sayes that it must be cutt at Midsummer night at twelve a clock.

Romane memento," and Gordianus, who reigned but a few daies, was discouraged by another; that is "Ostendunt terris hunc tantum fata, nec ultra esse sinunt." Nor was this only performed in heathen authors, but upon the sacred text of Scripture,<sup>1</sup> as Gregorius Turonensis hath left some account; and as the practise of the Emperor Heraclius before his expedition into Asia Minor, is delivered by Cedrenus. As for the divination by the staff it is an augurial relique, and the practise thereof is accused by God himselfe, "My people ask counsel of their stocks, and their staff declareth unto them."<sup>2</sup> Of this kind of divination was that practised by Nebuchadnozor in that Chaldean miscellany delivered by Ezechiel: "The King of Babylon stood at the parting of the way, at the head of two waies to use divination; he made his arrows bright, he consulted with images, he looked into the liver; at the right hand were the divinations of Jerusalem." That is, as Estius expounded it, the left way leading unto Rabbah, the chief city of the Amorites, and the right hand unto Jerusalem, he considered idols and entrals, he threw up a bundle of arrows to see which way they would light, and falling on the right hand he marched towards Jerusalem. A like way of Belomancy or divination by arrows hath been in request by Scythians, Alanes, Germans, with the Africans and Turks of Algiers. But of another nature was that practised by Elisha, when by an arrow shot from an eastern window, he signified the destruction of Syria, or when according to the three strokes of Joash, with an arrow upon the ground, he foretold the number of his victories. For thereby the spirit of God particular'd the same; and determined the stroaks of the king unto three, which the hopes of the Prophet expected in twice the number.

8. We cannot omit to observe the tenacity of ancient customs, in the nominal observations of the several dayes of the week, according to Gentile and Pagan appellations, for the

<sup>1</sup> Such a book has seen Cramer made by a Jesuit, the subject was of consolation for afflicted and distressed Christians, pretending alwaies to get some comfort when used and to the purpose.

<sup>2</sup> Hosea 4.

<sup>3</sup> Ezek. 24.

<sup>4</sup> 2 Kings, 13, 15.

original is very high, and as old as the ancient Egyptians, who named the same according to the seven planets, the admired stars of Heaven, and respected deities among them.<sup>1</sup> Unto every one assigning a several day; not according to their celestial order, or as they are disposed in Heaven; but after a diatessaron or musical fourth. For beginning Saturday with Saturn, the supreamest planet, they accounted by Jupiter and Mars unto Sol, making Sunday. From Sol in like manner by Venus and Mercury unto Luna, making Monday; and so through all the rest. And the same order they confirmed by numbering the hours of the day unto twenty-four, according to the naturall order of ye planets. For beginning to account from Saturn, Jupiter, Mars, and so about unto twenty-four, the next will happen unto Luna, making Monday. And so with the rest, according to the account and order observed still among us.

The Jews themselves in their astrological considerations concerning nativities, and planetary hours, observe the same order, upon as witty foundations. Because by an equal interval they make seven triangles, the bases whereof are the seven sides of a septilateral figure, described within a circle.<sup>2</sup> That is, if a figure of seven sides be described in a circle, and at y<sup>e</sup> angles thereof the names of the planets be placed, in their natural order on it: if we begin with Saturn, and successively draw lines from angle to angle, until seven equicrural triangles be described, whose bases are the several sides of the septilateral figure, the triangles will be made by this order. The first being made by Saturn, Sol, and Luna, that is Sunday, Monday, and Tuesday; and so the rest, the order still retained.<sup>3</sup>

But thus much is observable, that however in celestial considerations they embraced the received order of the planets, yet did they not retain either characters, or names in common use among us; but declining humane denominations, they assigned them names from some remarkable qualities; as is very obser-

<sup>1</sup> v. pag.

<sup>2</sup> Make ye figure.

<sup>3</sup> Cuius Icon apud doct. Gaffarel. cap. ii. et Fabrit. Pad.



vable in their red and splendid planets, (i) of Mars and Venus.<sup>1</sup> But the change of their names disparaged not the consideration of their natures, nor did they thereby reject all memory of those remarkable stars; which God himself admitted in his tabernacle, if conjecture will hold concerning the golden candlestick, whose shaft resembled the sun and six branches the planets about it.

9. We are unwilling to enlarge concerning many other; only referring unto sober examination what natural effects can be reasonably expected, when to prevent the ephialtes or nightmare, we hang up an hollow stone in our stables; when for amulets against agues we use the chips of a gallows and places of execution. When for warts we rub our hands before the moon, or comitt any maculated part to the touch of the dead. What truth there is in those common female doctrines, that the first rib of roast beefe powdered is a peculiar remedy against fluxes. That to urine upon earth newly cast up by a mole bringeth down y<sup>e</sup> menses in women.

That if a child dieth and the neck becometh not stiff, but for many hours remaineth lithe and flacied, some other in the house will dye not long after. That if a woman with child looketh upon a dead body, her child will be of a pale complexion; our learned and critical philosophers might illustrate, whose exacter performances our adventures do but solícite; mean while, I hope, they will plausibly receive our attempts, or candidly correct our misconjunctures.

Disce, sed ira cadat naso, rugosaq. sanna  
Dum veteres avias tibi de pulmone revello.

Thus far S<sup>r</sup> Tho<sup>s</sup> Brown.

<sup>1</sup> Maadim Nogah.

*Historia Ecclesiastica Tho: Hobbes Malmesburiensis*, pag. 62.

Numina nec tantum Gentes fictilia amabant,  
 Sed Festos etiam concelebrare dies ;  
 Tollere quos quicumq. esset conatus ineptus,  
 Fecisset madidum saxeus imber eum.  
 Hinc Chronidas festus (tunc Saturnalia) nunc est  
 Catholicus festus, nomine Carnivali.  
 Nonne etiam mensis Maij primum meministi,  
 Te puero, juvenes concelebrare diem ?  
<sup>1</sup> Ut Phallum arboreum (membrum navile) ferebant  
 E sylvis, medio quem statuere foro ;  
 Utq. illum circa juvenes duxere Choreas  
 Aptus vir bellis, apta puella viris ?  
 Hunc festum Gentes olim Priapeia vocabant,  
 Optatum pueris, Virginibusq. diem.  
 Nondum defecit vetus Ambarvalia festus  
 (Festus, at innocens, permanet ille dies)  
 Et quem rurales finita messe coloni  
 Cum Baccho Cereris concelebrare solent.  
 Temporibus priscis sunt Bacchanalia dicta,  
 Cum vini colerent ebrietate Deum  
 Multa tulere patris legi contraria Christi  
 Dum populum properant conciliare sibi.

<sup>1</sup> At Heidelberg the Fisher men have at the 1<sup>st</sup> May-day, by y<sup>e</sup> Permission of the Elector, a peculiar sport upon the River Neckar, tying a naked goose rubb'd all over with soap to a long pole midst in the river, and then one boat after another roweth as fast as is possible to the said pole without the least stopping at it, and one young fisher man standing upright in the boat snatchd after the said naked goose with his hand, and if he can pull down the same he wins the game, but before they can fetch it they trye very often in vain.

In Germany almost every where at Easter, & especially at Whitsunday, they set in their houses, parlors, & chambers, young Birch trees which they keep a fortnight or longer green in keeping the same in tubs with fresh water, and in some places the churches are also full.

I doe not remember that I ever sawe a May-pole in France : quære if there are any there. In Holland they have their Meybooms, w<sup>ch</sup> are streight young Trees set up. And at Woodstock in Oxon, they every May-eve goe into y<sup>e</sup> Parke, and fetch awa a number of Haw-thorne-trees, w<sup>ch</sup> they sett before their dores, 'tis pity that they make such a destruction of so fine a tree. At Westchester on S<sup>t</sup> Johns Baptist eve, they bring a multitude of young Birch trees and plant before their dores to wither : but this is nothing to May day : but rather (perhaps) to Ceres. I have a conceit that Priapus was the Tutelar Saint of the barbers ; methinks the elevation of the barber's pole resembles an erection of Hasta Priapi. In France, as likewise in Germany, the Barbers have no Poles ; but only Basins at y<sup>e</sup> windows. The church of S<sup>t</sup> Andrews Undershaft, London, is denominated from the May-pole (heretofore pole was called shaft). The shaft or Pole stood where M<sup>r</sup> Weekes house is.

.....

— With gifts in hands, whose rites  
Are proper to appease deceased sprights.<sup>1</sup>

*Tilting.*

“Chariotry is one of the antiquated Modes of Chivalry. Heretofore, as it was used in Triumphs, so in field service and Games. This use may well goe conjoyned; for ordinarily publick sports, either by the policy of the masters or the propension of men’s affections, maintain a resemblance with the deeds of arms of their respective countreys.”<sup>2</sup>

After the coming in of y<sup>e</sup> Gothes these Roman Games and Cirques were turned into Tilts and Tournaments, *e.g.* the Annuall solemnity of y<sup>e</sup> K<sup>th</sup> of King Arthur’s Round Table at Pentecost, &c. Tilting breath’d its last when K. Charles 1<sup>st</sup> left London. The Tilt-yard was where the Guard-house is now, opposite to Whitehall. In those days all gent. of a thousand pounds p annū kept a Horse or Horses for a man-at-armes.

*Theeves’ handsell ever unlucky.—Proverb.*

And as mischances never goe alone.<sup>3</sup>

There is a Spanish proverb word for word w<sup>th</sup> this. The astrologers give a reason for this: and so è contra, when good fortune comes, it comes tumbling.

*Angel in the Revelation. Prostration.*

But all those just resolves and vows repeated  
Thine and my angry angel have defeated,  
Which thus to me hath in sad wise convey’d,  
For thy sweet face this dust and uselesse shade.<sup>4</sup>

— For I full ill,  
Should hearken to my present Angels will.

<sup>1</sup> Sophoclis Electra, translated by Mr. Chr. Wase.

<sup>2</sup> Mr. Chr. Wase, his com’ent.

<sup>3</sup> Sophoclis Electra.

<sup>4</sup> Sophoclis Electra of the Greeke, translated by Mr. Chr. Wase.

Sovereign Apollo, them with favour hear,  
 And me w<sup>h</sup> them; for I did still appeare  
 With hand enlargd, according to my power.  
 And now, Lycæan King, I bring my store,  
 I pray, I prostrate me, I beg.

*A Proverb.*

“He loves me as well as the Devil loves Holy-water,” (i) he hates me.

That Salt is inimique to the Evill spirits is agreed upon by the writers of Magick: as also perfumes, w<sup>ch</sup> is the reason they were used in their temples and sacrifices, Holy water is water wherein fine white Salt hath been dissolved.<sup>1</sup> M<sup>dm</sup>. there was no sacrifice without salt. M<sup>dm</sup>. I did try, 1669, y<sup>e</sup> fountaine at Fosfount with a lixivium of pott-ashes; I opened the glasse bottle, 1686, and it was still sweet and cleare as when putt in, only brackish with the lixivium.

*Fore-noon.*

Mariage is celebrated in the Fore-noon by the Canons of the Church; some hold that 'tis not so lucky to undertake any serious affaire declinante Sole. Mass is by the canons not to be celebrated in the Afternoon. The first Institution was a Supper.

*Springs.*

Q. of y<sup>e</sup> Earle of Abington about the Holy-well that his Lo<sup>p</sup> told me is in his Parke at Ricot, and the name of it, and the custome that was used there in y<sup>e</sup> old time. The keepers used some ceremony in some place there but in those days (I believe) it was not a parke. The water of the well is held to be good for the Eies. See if D<sup>r</sup> Plott hath not mentioned this in his Oxfordshire.<sup>2</sup> This should be referred to the Paragraff of Holy wells. [See p. 33.]

<sup>1</sup> [See p. 128.]

<sup>2</sup> [Plot does not mention this particular well, but has references to others which were “accounted soveraign for the eyes” in Nat. Hist. Oxf. chap. ii.—Ed.]

*Caleshes.*

Parvaq. quamprimum rapientibus cœda mannis.—*Amorum*, lib. ii. eleg. 16. [49.]

Spicula cum pictis hærent in casside pennis.—*Ex Ponto*, lib. iv. eleg. 7. [37.]

*Immuring.*

Virgo Vestalis damnati incesti, viva defossa est.<sup>1</sup>

*Lords of Misrule: vid. King of y<sup>e</sup> Beane.*

At Christmas, were at great houses *Lords of Misrule* during the xij. daies. This seemes to be derived (saith Mr. S. Purchas, in his Pilgrimage, pag. 69) from the Feast in Babylon kept in honour of the Goddesse Dorcetha, for five dayes together: during which time the Masters were under the Dominion of their servants; one of which was usually sett over the rest and royally clothed, and was called Sogan, that is, Great Prince. v. Tacit. *Annales*, lib. [xiii. c. 15]: Kings of Saturnalia.

*Consecrating Churches.*

Holy anointing oyle, to anoint the Tabernacle, *Exod.* c. 30, v. 23, &c. and *Exod.* [Levit.] 8, v. 10. In some few churches one shall find crosses painted on the walls (commonly within a circle), but at Our Lady Church at Sarū the crosses were of copper, now only remain the vestigia where they were let into the stone. When the Bishop consecrated he went about the church, with holy consecrated oyle, and with a pencill, made a little cross in the middle of the painted one.

*Holy and Ivy, sc. dressing of Churches and Houses, &c.*

“Boughs of goodly trees, Palme,” &c.: *Leviticus*, 23, v. 40.

*Lampes.*

“Lampes to burne continually.” *Leviticus*, 24, 3 [2].

[*Fairies.* See p. 125.]

Mdm, Mr. Elias Ashmole sayes that a Piper at Lichfield was entertayned by the Faÿries, and who sayd he knew which houses

<sup>1</sup> T. Livius, lib. [viii. c. 15.]

of the Towne were Fayry-ground. Mr. Ashmole also spake of a cavous place, *e.g.* that at [Borough-hill] in Surrey, where people, against Weddings or &c. bespoke Spitts, pewter, &c.: and they had it; but were to returne it, or els they should never be supplied any more.<sup>1</sup>

*Horse-shoe on y<sup>e</sup> Threshold.*

At Mr. Ashmoles threshold the hollow of the horseshoe pointeth into the house as here expressed. [See p. 9.]

*Proverbs.*

A proverb in the west, *e. g.* Wiltshire and Dorsets.

*Soulegrove sil leu* (*i.*) February is seldome warme. [See p. 9.]

Item. *Good to cut Briars in the Sere month* (*i.*) August.

I believe the word Sere comes from the star Sirius in the mouth of the great Dog.

*From old Mr. Frederick Vaughan.*

The Friars Mendicant heretofore would take their opportunity to come to the houses when the good woemen did bake, and would *read a Ghospel over the batch*, and the good woman would give them a Cake, or &c. It should seem by Chaucer's tale that they had a fashion to beg in Rythme.

"Of your white bread I would desire a shiver,  
And of your hen the Liver."

*Arithmetical Figures.*

"When the kings of Africa possessed Spaine they founded universities there;<sup>2</sup> then great ignorance in the Latin church, but much knowledge amongst them. Our philosophy and mathematicks translated from the Arabiq. Scaliger saith, that the figures which we use in arithmetick came from the Arabians and Moores to y<sup>e</sup> Spaniards, and thence to us about 300 yeares since (1612) and then much differing from the characters we now

<sup>1</sup> [See Appendix.]

<sup>2</sup> Purchase in his Pilgrimage, p. 242: ex Scalig. Epist.

use. *e. g.* the old figures in the folios of the Bookes of the Bp. of Salisburies consistorie court, and in the old out-of-fashion Astrolabes and mathematical Instruments, and in old MSS., as 1, 2, 3, 4, 5, 6, 7, 8, 9, 0.

Mdm. In y<sup>e</sup> cancell at Horspath, Oxon, in y<sup>e</sup> circle about W. Wanfleets ▽, sc. . . . . 1899; on Hampton-court-gate, 1532; on the gate at Saint Johns juxta Clerkenwell, 1504; on a cross beame at London Bridge between two Houses, thus—1895 (*i.*) 1495.

Mdm. All old accounts are in numerall letters: even to my remembrance when I was a youth Gentlemen's Bayliffs in the Countrey used no other, *e. g.* i. ii. iii. iiij. v. vi. vii. viij. ix. x. xi. &c. 1. = 50, c. = 100, and to this day in the accounts in y<sup>e</sup> Exchequer. And the Shop-keepers in my Grandfathers time used to reckon with Counters; w<sup>ch</sup> is the best and surest way; and is still used by the French. Heretofore the seven planets were made thus:

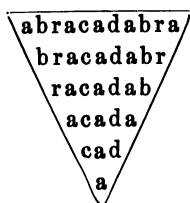
♄	♅	♆	♇	♈	♉	♊	♋
♌	♍	♎	♏	♐	♑	♒	♓

D<sup>r</sup> Ralph Bathurst saies that the Jewes (I think, q.) used this marke on their childbed linnen



### Charmes or Spells.

This following spell is to be worne about the neck for an ague:—



abracadabra  
bracadabr  
r            b  
a            a  
c            d  
a            a  
d            c  
a            a  
b    r  
r    b  
a

D<sup>r</sup> Bathurst saith, that this spell is corrupt Hebrew, sc. dabar is verbū, and abraca is benedixit (*i.*) verbum benedixit.

אברא כאדאברא

*Handwritten notes at the bottom of the page, including the word 'Spells' and some illegible scribbles.*

For a cure of y<sup>e</sup> quartan ague the Physitian and Poet Sammonicus prescribed this spell, *Mæoniæ Iliados quartum suppone tremanti.* [W. K.]

Pliny makes mention of spells, *e. g.* lib. [xxvii. 106.] “Reseda, morbos reseda: [Scisne quis hic pullus egerit radices? nec caput, nec pedes habeant. Haec ter dicunt, totiesque despuunt.” This was as a cure in inflammation.]

Spell is old English for *word*, so Gospell (*i.*) God’s word.

*A Spell to cure the biting of a Mad Dog.*

Rebus Rubus Epilepsium.

Write these words in paper, and give it to the party, or beast bitten, to eate in bread, or &c. Mr. Dennys of Poole, in Dorsetshire sayeth, this Receipt never failes.

Perhaps this spell may be the anagramme of some sence or recipe: as D<sup>r</sup> Bathurst hath discovered in Abracadabra, which I thought had been nonsense.

*A preservatif.*

Dec doco diablo dec terram  
Juno esta place fodro non  
colpello vivecatis agratis  
Jubo non deco Vox delibrom  
Thom at esto tempo p’ me.

Stick up a staffe, or note the place where you begin, and goe round the ground saying the Spell aforesayd till you come where you did begin, day or night; from Mr. Pary in Surrey. This does passe my understanding; but (perhaps) it may be deciphered too.

*Faeries.*<sup>1</sup>

When I was a Boy, our Countrey people would talke much of them: they swept up the Harth cleane at night: and did sett their shoes by the fire, & many times they should find a threepence in one of them. Mrs. Markey (a daughter of Serjeant Hoskyns, the Poet) told me, that her Mother did use that Custome, and had as much money as made her (or bought her) a little Silvercup of thirtie shillings value.<sup>2</sup> Elias Ashmole, Esq., sayes: there

<sup>1</sup> [See p. 122.]

<sup>2</sup> [See p. 30.]



was in his time a piper in Lichfield that did know what houses were faiery-ground, and that the piper had oftentimes seen them.

*Inchantments.*

Wissenbachii Disputationes, Disp. iii. § 39, sc. Pœna Veneficii similiter ut cædis, gladius est. Exod. 20, v. 5, Deut. 18, v. 10. Nec sane mitior esse potuit, cum plus sit hominum occidere venenô quam gladio. Lapsq. igitur est Constantinus in l. 4 (eodem quam edidit postquam ad fidem Christianum conversus esset) ubi incantationem, quæ fit ad bonum finem, puto, ne maturis vindemijs imbres noceant, aut ventis, grandinisque lapidatione quatiantur, tantum non probat. Et huic derogatum l. 4, Nov. Leonis 65. Ac generaliter amuleta omnia quæ et *φυλακτήρια* dicuntur, damnantur Laodiceæ Synodi, c. 36, vide Cujæ 27, observat 17. De Susurris et Carminibus magicis, vide Bodin. en sa Demonomanie des Sorciers, p. 60.

*Pardons of Malefactors.*

Idem, disp. lvii. § 5. In Germania habeo morem hunc capitis aliquis damnatur, qui cœlebs sit, intercedit puella, petens damnato pœnam remitti, sibi.q. matrimonio jungi. The same custome is at London, of w<sup>ch</sup> I remember one instance.

*Triall of Witches by Swimming.*

Ibidem, § 6. His temporibus fœminas sortilegii suspectas, judices Germanorum aquis superponunt, manibus & pedibus vinctas; quæ merguntur, a scelere puras esse pronunciant; quæ vero supernatant, sortium impietate teneri judicant, quod etiam *ἄλογον*. This I have known done at Leominster, in Herefordshire, by the common-people in the late Civil war.

*Fire Ordele & Water Ordele.*

Idem, Contradictiones Juris Canonici, § 35, anciently in use in Germany. Quo probationis genere diu usi sunt Xpiani, ex

cacozeliâ potionis zelotypiæ, quam strupri [sic] insimulatis mulieribus Moyses dari voluit, Num. 5. Et in legibus Philippi Comitis Flandriæ, vulneris noctu illati reus, si ita Scabinis videatur, ferro candente se expurgare jubetur.

*Mere-stones.*

Idem, De Actionum cessione, disp. ii. § 9. Intra 5 pedum, qui inter confines agros interjacent, latitudinem, nulla est Usu-capio. (forte quod confinium Deo Termino, ex instituto Numæ Pompilij, sacrum putaretur. Alex. ab Alexandro, lib. 3, gen. dier. Halicarnass: lib. 2).

*Tornaments.*

Idem, Contradictiones Juris Canonici, § 56. Torneamenta, hastiludia, hoplomachias prohibet Clemens V. Papa, i. un extund de torneâ. Permittet Johannes xxii., extravag. eod. Limnæ b. de Jur. Publ., cap. 15, p. 171.

*Y' old story of y' Church-mawle, w<sup>h</sup> hung behind the dore, for the eldest sonne to fetch to knock his father in the head when past lxx.<sup>1</sup>*

Idem, disp. viii. § 29. Olim ætas lx. annorum excusabat à muneribus publicis. Pliny 4., ep. 23, unde Sexagenarij proverbialiter dicuntur Depontani, eo quod suffragium non ferrent. Car. Sigon. 1, de antiq. jur. cir. Rom. 17 in fine. Ovid's Fastorum [v. 633-4].

Pars putat, ut ferrent juvenes suffragia soli,  
Pontibus infirmos præcipitasse senes.

Cæterum tempus hic computatur naturaliter, egressum oportet Septuagesimum qui velit excusari.

*Consecrated things.*

Id., disput. ix. § 12. Quæritur, An res ab Hereticis consecratæ, in usus profanos possint converti? Neg. Semel Deo dicatum in usus humanos ulterius transferendum non est. Opp. l. s. c. de pagan. Principes occupant loca sacra. Resp. ex

<sup>1</sup> [See p. 19.]

loquitur de locis sacris quæ falsis diis dedicata sunt à Paganis. Vide locū Apostoli, 1 Corinth. 10, v. 20.

*Holy-water.*<sup>1</sup>

Ex Chronico Saxonico: An cxiv. Alexander hic constituit aquam benedictam fieri. (Annot. ex Laud. quas sic habet Florentinus Wig: Alexander Papa constituit aquam sparsionis cum sale benedicto in hominum habitaculis spargi.)

Lavington, Novemb. 1693.

Excerpta out of Sephersheba, or the Oath-book written by the learned Jo: Tombes, B.D. in 4<sup>vo</sup>, 1662.

*Swearing.*

Pagg. 36, 37. Homer, in his Iliads, mentions the Heathen Gods oath, that it was by Styx, (i) the imagined horrid lake of Hell, or place of the dead. It is likely their oath was to imprecate to themselves that, if they did not so, let them be thrust down from the air into y<sup>e</sup> Styx. v. Peter, 2 ep. 2, 4; Jude, v. 6. With this kind of swearing, in the most formidable manner that ever I read any oath taken, were some lawes in England confirmed by K. Hen. 3, and the Nobles of England holding burning Tapers in their hands, and then casting them out of their hands with direfull imprecations to themselves, to be extinguished if they violated them. In the grants to y<sup>e</sup> Church by the Saxon Kings you may see in the Monasticon Angl: many direfull imprecations, as let them that be thrown into y<sup>e</sup> abyss, and let their portion be with Judas Iscariot, &c.

P. 41. That solemnity w<sup>ch</sup> in some places is used in touching and kissing of the Book is plainly of the same kind with the elevation or apprehension of the hand, that is, it signifies consent to swear, and the oath itselfe. Ezek. 17, 18, "seing he despised the oath, by breaking the Covenant, when, lo, he had given his hand" (i), his hand being given to him, he pmised and sware subjection to the King of Babylon. For, *giving the hand*, is a signe

<sup>1</sup> [See p. 121.]

of a promise of fidelity, as 2 Kings 10, 15, when Jehonadab gave Jehu his right hand. And thus when persons are made friends, or promise amity one to another, they give to each other their hands, & plight their troth to each other, and witness this before God by joyning of hands, it hath the form and right of an oath, called the *Covenant of God*, Prov. 2, 17. The Græcians in Homers Iliads say, Where are your oath and right hands to which we trusted?

P. 43. Another Rite of Swearing is coming before the Altar of God, *e. g.*, Kings 8, 31. *If any man trespass against his neighbour, and an oath be layd upon him to cause him to swear, and the Oath come before thine Altar, in this house, then heare thou in Heaven, and do, and judge thy servants.* The coming before the altar, whether to see it or take hold of it, was for greater dread of God—pag. 44. Doubtless this coming to the Altar to swear, was one of the most solemne binding Rites of Swearing by Gods appointment, Numb. 5, 16, Psal. 43, 3, 4.

Cicero, in his Oration for Balbus, mentions it as a custome among the Greeks, that persons should go to the Altars to take Oaths, and in his Oration for Flaccus, he saith of one, that no man would believe him though he held the Altar when he did swear, hence the Greek proverb *μεχρι βωμῶν*, usq. ad Aras. Even now, saith Zanchius, tom. 4, lib. i. de Juramento, Thes. 5, when Emperours & Kings are created, and promise by Oath that they will keep the Laws, they are wont to swear at the Altar, touching it with their hands. This ceremony, saith he, is from the Gentiles, and is wont to be observed onely in the solemne Oaths of Kings and Emperours. Thus was the King of England sworn at his coronation, April 23, 1661. Aristotle also, in 3, 1. Politico, saith, the oath was the stretching, or holding-out of a Scepter by a King. So saith Suidas, they termed the King's Scepter *δρκιον*, because they swore by it. These and many more such wayes of swearing there were among the Gentiles, of which may be seen Alexander ab Alexandro Genial. dier. lib. v, c. 10, Gell. noct. Attic. l. ii. c. 6.

P. 46, 47. Lastly there was a Rite of Swearing, and Covenanting in Leagues of Amity by eating together after the Sacrifice, and so it is said of Abimelech & Isaac, when there was an oath and covenant betwixt them, *a feast was made and they did eate and drinke together*, Gen. 26, 28. And when Jacob and Laban made a covenant together, and sware one to another, it is said, Gen. 31, 54, *Then Jacob offered sacrifice, or killed beasts* (as it is in the margin) *upon the Mount, and called his brethren to eat bread, and they did eat bread and tarried all night in the Mount.* Dr. Cudworth, in his book of the true notion of the Lords Supper, conceives it to have been a federate Rite, as the feasting upon a sacrifice, and it is certain that, as the Lords Supper should be as a Rite that signifies our remembrance of Christs sacrifice, so also our joyning together into one body, 1 Cor. 10, 16, 17, and 12, 13, and it appears by Chrysostoms words, Hom. 15 ad Popul. Antioch., *In that thou makest him swear upon the holy Table, where Christ offered-up is laid, wilt thou there sacrifice thy brother?* that in his days there was a Rite among Christians to swear, and take the Sacrament of the Lords Supper upon it, and that the Table of the Lord was used to this end, as the Altar among the Israelites; whence it is likely the custome came of confirming oaths, whether of Leagues or by testifying of the truth to go to the Communion-Table, or Altar among the Papists, and to take the Sacrament or Lords Supper upon it as one of the plainest and surest signs of their veracity & fidelity. Nor is it unlikely that when in the Liturgie of the Church of England, in the Rubrick about Matrimony, it is said, *the new married persons, the same day of their marriage, must recieve the Holy Communion;* that it was, that they might confirm thereby their marriage covenant. (This custome was (rarely) used by the better sort of people before the civil warres.)

P. 55. Usage of swearing by creatures, came, partly, from y<sup>e</sup> reverence of the name & majesty of God. Bp. Sanderson,  
 . . . . 5, § 2, &c.

P. 62. Paganish and Popish Oathes, which remain yet among us, as namely, by the Mass, Rood, Crucifix, Cross, o' Lady, Reliq of Saints, Angels, Martyrs, fire as Gods Angel, Gods precious coales, &c.

P. 68. The Irish, at every third word, are wont to interpose an oath, as by the Trinity, God, y<sup>e</sup> S<sup>t</sup>s Patrick, Brigit, Baptism, Faith, Temple, the Godfathers hand, thy hand. But to keep their oath, these things are of greatest moment: 1. That he swear at the altar the book toucht, open, & put upon the head. 2. That they take to witnesse some Saint, whose crooked staff or bell he toucheth, or kisseth. 3. That he swear by the hand of his Earl, or Lord, or other potent man. Camden, ex Giraldo.

#### *Baptising.*

P. 93. Exorcisms, used by the Ancients on persons to be baptized, whereby they adjured y<sup>e</sup> Devils to go out of the person to be baptized, and tooke on them to blow out the evil spirit, that the Holy Spirit might be admitted (Nazianzen in his 4<sup>th</sup> Orat. of Bapt., Cyril, Augustin, & others, mention as practised among Christians).<sup>1</sup>

#### *New D.*

P. 95. Camden in Hibernia, out of Giraldus. When the wild Irish first see the new moon, they coñonly bow their knee and recite the Lords Prayer, and at the end speake to the Moon with a loud voyce, Leave us healthy as thou hast found us, or as when they take the Wolves for their Godfathers, whom they call Chari Christ, praying for them and wishing well to them, and so fear not to be hurt by them. [See pp. 36, 83.]

#### *Charms.*

P. 96. To avoid all Superstitions, and unlawfull Adjurations, especially Charming by Spells, and saying of Prayers for Cattle

<sup>1</sup> ["Ter exsufflet leniter in faciem infantis, et dicat semel; 'Exi ab eo (vel ab ea) immunde spiritus, et da locum Spiritui Sancto Paraclito.'"—Rituale Romanum, Ordo Baptismi.—ED.]

by old ignorant people, which are reliques of Heathenisme, and no better than Witchcraft.

*Giving the hand.*

P. 98. ——— seeing he hath despised the oath, by breaking the covenant (when he hath *given his hand*), and hath done all these things, he shall not escape. Ezech. 17, 15, 16, 17, 13.

*Here endeth the Excerpta out of Mr. Tombes.*

*Some Customes of Eaton Schoole.*

Eaton College and schoole were founded by King Henry the Sixth. They doe hold some lands by a Custome of offering to the travellers Salt; 'tis on (I thinke) the first day of Hilary-terme. The schoole-master and all his scholars goe to a Tumulus (or Barrow) by the Roade, near to Slough, w<sup>ch</sup> is about a mile from the College.

Also, about Whitsuntide, I thinke on Holy-thursday, the schoole-boyes doe hunt a Ram, till they kill him; and then they have a venison-feast made of him; they use to over-heate themselves, and get the small-pox.

Also, on Shrove-tuesday, as soon as ever the Clock strikes nine, all the Boyes in the Schoole cry TΩ BAKXΩ, TΩ BAKXΩ, TΩ BAKXΩ, as loud as they can yell; and stamp, and knock with their sticks: and then they doe all runne out of the schoole.

I am not acquainted w<sup>h</sup> the school-master here, but I have a good mind to write to him for a more particular account of these Customes.

. . . . .

'Tis *Midsommer-night*, or Midsommer-eve (S<sup>t</sup> Jo: Baptist) is counted or called the *Witches night*. q. M<sup>rs</sup> Fincher, &c., of the breaking of Hen-egges this night, in which they may see what their fortune will be.

*Of fermented Liquours.*

"Since the planting of Vineyards, seeing all Countries could not beare Grapes, Bacchus also taught the world to make vinum è frugibus with water, as Diodorus Siculus reports, from whence the Egyptians had their Zithum and Curmi, the Spaniards their Cerea, the Turks their Cowset, and wee our Ale and Beer; all these are extracted out of Corne, by the pureness and tenuitie of water." Mr. Jordan, pag. 108, cap. 14, Virgil.

The Scythian's drinke was made in this manner, w<sup>ch</sup> Virgil speaks of:

Hic noctem ludo ducunt; et pocula læti  
Fermento atq. acidis imitantur pocula sorbis.

*Beanes.* [See pp. 102, 182.]

"Whereas *Galen* produceth the boyling of beanes as a familiar example to shew the tenuity of water, we may gather that the use of beanes was common in yose daies, although the *Pythagorean* sect did then much flourish, which were thought to forbid the use of them; but I find that here hath been a great mistake, for *Aristoxenus*, who wrote the life and doctrine of *Pythagoras*, affirms that he did delight much in that kind of food. But it seems the cause of this mistake was a verse in *Empedocles*, Δειλοι πάνδειλοι κνάμων ἀπὸ χεῖρος ἔξεσθε, *cyanis* subducite dextras; but he meant it of continency and abstinence from venerie, as Aulus Gellius doth interpret it, where κνάμοι are understood to be testiculi. Cicero mentioneth the same of the Pythagorians, but in another sense, because Beanes were thought



by their flatulency to disturb our dreames, and so to hinder the divination which might be gathered from them, as also Midden-dorssius judgeth." Mr. Jordan, of Bathes, p. 12, cap. 2.

### *Prophets.*

Prophesie not ceased, *e. g.* that in Peter Martyr of the West Indies, where a West Indian prophecied, that strangers should come after a strange manner and possess their Countrey (see it).

The Characteristiques of the Popes by Saint Malachy (a monk of Bangor) are wonderfully Prophetique. NB.

Mdm. 'Tis certain true that a prophet or Bardh in Caermarthenshire predicted that this John Earle of Carburys father would be a Lord, and that his sonne would be a Lord ; this L<sup>d</sup> grandfather asked further ; no, he would say no more, there would be an end of that family. From my worthy and reverend friend and neighbour, Frederick Vaughan, Esq. Bachelor of Divinity and Prebendary of y<sup>e</sup> Church of Sarū. About 1685, when this E. of Carburys father lay a dyeing, he was curious because of this prophesie to know if the child his daughter-in-law was delivered of were a son & living : 'twas a sonne, but dyed ; but they did not let him know so much : so he died in peace.

### *The signe of the Wild Man.*

This Signe is not uncommon in and about London. I confess I wonderd heretofore how such an odd signe should happen to be so in vogue, but by Rudbecki Atlantica I find it to be derived from the Suedes, as they (in all probability) from the Greekes. It is from (sett downe y<sup>e</sup> fig. out of Rudbeck.)

Ol. Rudbecki Atlantica,  
Tab. 1, fig. 20.

The Suedes had *Hercules* for a deity, whom they call in their language *Ærdflar*.

A. *Populus arbor Herculi sacra*. Virg. Bucolica, Ecloga vii.

[Here is a figure.]

*Populus Alcidæ gratissima—*  
*Populus in fluvijis pulcerrima.*

Pliny saith, lib. 16, cap. 23, Nat. Hist. that their leaves after midsommer turne about upside downe (and then the white side appeares). The like for y<sup>e</sup> Elme, Lime tree, Olive tree, Aspe, and Sallow or Willow.

[Here is a figure.]

Le Blason des Armoires par Hierome de Bara, Lyons 1581, 4<sup>to</sup>, wherein he recites the names and coate armour of three score and fourteen knights of King Arthur's Round Table: whereof this Rovstelin is one.

Rovstelin de Haultmont, d'or, à un sanuage de sable embastonné de gueulles.

Mdm. One of the Supporters of George, Prince of Denmarke (sc. that on the right side), is a kind of Hercules with a green club and green leaves about his pudenda and head, as we use to paint the signe of the greene man.

### *Tregetors.*

See Chaucer's [Franklin's] Tale. [See p. 51.]

### *Villaines* [see p. 47]

have a resemblance of the Servi under the Roman government, "but yet the Bondmen of this nation were not used with us so cruelly as the Bondmen of the Romans Civil Laws, as appeareth by their Comcedies; nor as in Greece, as appeareth by theirs. But they were suffered to enjoy copy-hold lands, to gaine and get as y<sup>r</sup> servants, that now and yen their lords might fleece them and take a piece of money of them, as in France the lords doe.—

The change of religion (as to the Christian religion) caused this old kind of servile servitude and slavery to be brought into that moderation for villaines regardants, and by little and little found out more civil and gentle meanes to have that donne, wh<sup>ch</sup> in time of heathenisme, servitude or bondage did, they almost extinguished the whole." S<sup>r</sup> Th. Smythe C. Wealth, p. 251.

*A Spell.*

Arseverse (i.) averte ignem, Tuscorum lingua, arse, est averte; verse, ignem significat. A spell written upon a house to preserve it from burning.—Fest. Holyoake's Dictionarie.

[The passage in full is: "Arseverse, Fest. A spell written upon an house to preserve it from burning. ¶ Arseverse, i.e. averte ignem: Tuscorum lingua Arse est Averte, & Verse ignem significat. Alii exponunt Verse, i.e. Verte & Arse, Arddrem; Ignem, Becm. ¶ Inscribat aliquis Arse vorse in ostio, Afran. ¶ Etiam parietes incendiurum deprecationibus conscribuntur, Plin."—Holyoke, Dict. 1677.—ED.]

## GARLANDS.

*The Custome at Newnton on Trinity-Sunday.*

King Athelstan having obtained a victory over the Danes by the assistance of y<sup>e</sup> Inhabitants of this place, riding to recreate himselfe, found a woman bayting of cowe upon the waye called the Fosseway (w<sup>ch</sup> is a famous way and runnes through this parish, and goes from Cornwall to Scotland). This woman sate on a stoole, with the cowe fastened by a rope to the legge of the stoole. The manner of it occasioned the king to ask why she did so? She answered the king, that they had no common belonging to the towne. The Queen being then in his company, by their consents it was granted, that the towne should have so much ground in common next adjoining to this way as the women would ride round upon a bare-ridged horse; she undertakes it, and for ascertaining the ground, the king appointed S<sup>r</sup> Walter, a knight that wayted on him, to follow the woman or goe with her; which being donne, and made known to the monks at Malmesbury (they to show their liberality upon the extent of the Kings charity) gave a piece of ground parcell of their Inheritance and adjoyning to the churchyard, to build a house upon, for the Hayward to live in, to look after the Beasts that fed upon this common. And for to perpetuate the memory

of it, appointed the following Prayers to be sayd upon every Trinity-Sunday, in that house, with the Ceremony ensueing; and because a Monke of that time, out of his devotion, gave a Bell to be rung here at this house before prayers began, his name was inserted in the Petitions for that guift.

*The Ceremonies.*—The Parishioners being come to the Dore of the Haywards house, the Dore was struck thrice, in honour of the holy Trinity, then they entred; the Bell was rung; after which, silence being, their Prayers aforesayd. Then was a Garland of Flowers made upon a hoop brought forth by a Mayd of the Towne upon her Neck; and a young man, a Batchelour, of another parish, first saluted her three times (the Kiss of Peace) in honour of the holy Trinity, in respect of God the Father. Then she putts the garland upon his neck and kisses him 3 times in honour of y<sup>e</sup> Trinity, particularly God the Sonne. Then he putts the Garland on her neck again and kisses her 3 times, and particularly in honour of God the holy ghost. Then he takes the garland from her neck again, and by the custome must give her a penny at least, which (as fancy leades) is now exceeded, as 2s. 6d., &c.

The method of giving this Garland is from house to house annually, till it comes round.

In this Evening every Coñoner sends his supper up to this house, which is called the *Tele-house*, and having before layd-in there, equally a stock of mault, which was brewed in y<sup>e</sup> house, they suppe together, and what was left was given to the Poor.

*The Forme of Prayer.*—“Peace goodmen peace; this is the house of charitie, and house of peace; Christ Jhesus be with us this day & evermore. Amen.

“You shall pray for the good prosperity of our soveraigne lord King Hen. 8 and his Royall Issue (of late dayes K. Ch. 2<sup>d</sup>, Queen Katherine, Duke of Yorke, & the rest of y<sup>e</sup> Royall progenie), with all the nobility of this Land, that Almighty God would give them such grace wisdome & discretion, that they

may doe all things to the glory of God, the kings honour & the good of y<sup>e</sup> Kingdome.

“You shall pray to God that moved the hearts of King Athelstan, and Dame Mawd his good queen, to give this ground to our forefathers & to us, and to all them that shall come after us, in Fee for ever.

“You shall pray to God for the sowle of S<sup>r</sup> Walter, the good black knight, that moved his heart to our forefathers and us this ground both to tread and tite, and to them that shall after us, in Fee for ever.

“You shall pray to God for the sowle of Abbot *Loringe* that moved his heart to give us this ground to build this house upon, to our forefathers and to us and to them that shall come after us, in Fee for ever.

“You shall pray to God for the sowle of *Dan* [?] *Alured*, the black Monke, that moved his heart to give the Bell to this house.<sup>1</sup>

“For the sowles of these Benefactors whom the Lord hath moved their hearts to bestow these benefitts upon us, let us now and ever pray, Pater noster, &c.”

In the late warres this Howse was burned down by y<sup>e</sup> Soldiers; and the Custome of Supping is yet discontinued, togeyer with brewing that quantity of drinke. The rest of the ceremonies are yet continued on the Toft, and on the old dore of the Howse, which yet remains, which they doe then carry thither; and a small quantity of drinke, of 6 or 8 gallons, is yet drunke after the Garland is given.

Mdm. About 1660 one was killed, striving to take away the Garland; and the killer was tryed for his life at Salisbury.

This towne did belong to Malmesbury Abbey, and was given by . . . . . v. the Legier booke.

Mdm. S<sup>r</sup> . . . . . Gower (the Poet) hath a  
 [Here is a figure.] costly Monument in S<sup>t</sup> Mary Overy's church, where he lies along in his scarlet gowne; his head is encircled with a kind of chaplet of silver, as in the

<sup>1</sup> (This bell is now at M<sup>r</sup> Richard Estcourt's house, in yis parish.)

margent; sc., at about every inch  $\frac{1}{2}$  length of gold is an interposition of a quaterfoile argent. I have not anywhere seen the like.

“The use of flowry Crowns and Garlands is of no slender Antiquity, for besides the old Greekes and Romans, the Ægyptians made use hereof. This practise also extended as far as India, for Philostratus observes that at y<sup>e</sup> Feast w<sup>ch</sup> ye Indian king, their custom was to wear garlands and come crowned w<sup>h</sup> yem into their feasts.”<sup>1</sup>

“The Crowns or Garlands of y<sup>e</sup> Ancients were eiyer Gestatory, such as they wore about their Heads, or Necks; Portitory, such as they carried at Solemne Feasts; Pensile or suspensory, such as they hanged about y<sup>e</sup> Posts of their Houses in honour of their Gods, as of Jupiter Thyraeus, or Limeneus, or els they were Depository, such as they layd upon the Graves and Monuments of y<sup>e</sup> Dead. For the making of them these were employed, στεφανοπλόκοι. These garlands were convivial, festival, sacrificial, nuptial, honorary, funebrial.”<sup>2</sup>

At y<sup>e</sup> feasts in the halls of the City of London the stewards doe wear garlands of Laurel; in some places in the countrey they hang up Festival Garlands, and on Mayday adorne the may-poles w<sup>th</sup> them; as to nuptial, and honorary I can say little; but funeral garlands for young maydens, are still in use, and dedicated to the church, hanging over the Grave.

In Zerbst in Anhalt in Germany 40 yeares ago was the fashion to give every man or Batchelor a garland and a hand-ketcher at the weddings: But now in stead of a Garland they give a Lemon or orange. But by the common sort of people garlands are still in use. [W. K.]

### Cakes.

Fertum, genus libi, a cake made of sundry graines and spices: strues, a certain Cake w<sup>ch</sup> the Paynims offered to the Gods. So we have still our Cake at Home-harvest, at Easter, and Whitson-tide. Also Wedding, and Christning-cakes, and Funeral cakes.

<sup>1</sup> S<sup>r</sup> Th. Browne's Miscellanies, pag. 89.

<sup>2</sup> Newton in Malmesb. Hundred, de Garland. in lib. A.

*Not working on Holydaies.*

Columella, lib. 2, cap. 22, delivers what Works were not to be permitted upon the Roman *Ferix*, or Festivals.

*Cerealia. or Cakes, in part . . . . .*

“Oates.—Pliny affirmeth, that the Pulticula thereof (might it not be oatemeale ?) was most in use among the Germans ; yet that the Jews were not without all use of this Grain seemes confirmable from the Rabbinical account, who reckon five Grains liable unto their offerings, whereof the Cake presented might be made, that is, Wheat, Oates, Rye, and two sorts of Barley.”<sup>1</sup>

*Mazes.* [See p. 208.]

I have reason to believe from Rudbecks *Atlantica* that we recieved our use of Mazes (labyrinths, Miz-mazes) from the Danes.—See there Tab. 35, fig. 132, cap. . . . . as they from the Ægyptians and Greekes ; see Pliny, lib. xvi. cap. 13, de Labyrinthis.

*Fortune Tellers.*

“ — Neq. sic ideo Druidum genus penitus abolitum erat, quin fœminas vaticinatrices ac fatidicas ab ipsis oriundas sub Alexandro Severo & Aureliano floruisse supra ostendimus & quosdam in Gallijs è stirpe Druidorum satos testatur Ausonius.”<sup>2</sup>

*Chere in bowles ; an old expression.*

Refer this to [page 142], where is mention of the Song sung at Queen’s College, in Oxford, on Christmas Day, when one of the scholars brings-up the Bores head, singing *Caput Aprī affero*, &c. I doe believe, that this custome was very ancient,

<sup>1</sup> Sr Th. Brown’s *Miscellanys*, p. 23.

<sup>2</sup> Th. Smyth, S.T.P. Coll. Magdal. Oxon.

perhaps it might be derived from the *Sus Caledonius*. v. *Meleager* *aprum occidit*, *Homer's Iliads*, *Iota*. *Ovidij Metamorph. lib. viii. Fab. 4.*

*Homer's Iliads, Iῶτα, p. 356, v. 539. [543 et seqq.]*

Τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελίαγρος,  
Πολλίων δ' ἐκ πολλίων θηρήτορας ἄνδρας ἀγείρας  
Καὶ κύηας, οὐ μὲν γὰρ κ' ἰδάμῃ παύροισι βροτοῖσι  
Τόσσοις ἔην, πολλοὺς δὲ πυρῆς ἐπίβησ' ἀλεγυνῆς  
'Η δ' ἄμφ' αὐτῷ θῆκε πολλὸν κέλαδον χαὶ αὐτῷ  
' Ἀμφὶ σὺνὸς κεφαλῇ αἱ δέρματ' λαχνήεντι.

In *Gemmæ et sculpturæ antiquæ depictæ ab Leonardo Augusti*, no. 1685, there is to be seen *Caput Meleagri et apri Calydonij*, 13, in *Cornicla*.

At . . . . , in Switzerland, they doe it at a certaine { day }  
time }  
of y<sup>e</sup> year, goe out and kill a wild bore, which they fasten  
on a horse as riding astride, and so march with him into the  
City with Musick, and much jollity; I have seen the draught of  
it engraven. Dr. Jo. Pell had it, who showed it to me.

Deanery of Exeter.

The armes of the Deanery of Exeter is  
as in the margent expressed. There  
was some reason heretofore, for this  
change of the Boare's-head. There is a  
lordship in Kent called Denford (but  
one house on it), which paies to the  
Dean of Rochester, a Boare at Christmas  
or at Christmas Day.

Bowles's Coate.

Boares, as a Crest, were accounted  
very honourable; *e. g.* the crests of King  
Richard 3, the Earles of Oxford, &c.

The boares heads should be—  
argent, langued gules.

I believe the name of Bowles came  
from an Office of bearing or carrying a  
Bowler w<sup>h</sup> a Boares head to a L<sup>d</sup> Abbot's  
or a great lord's table on some festivall  
day at Christmas. The first dish, archidapifer, q. if the Archi-



dapifer Elector carries a Boares-head;<sup>1</sup> so we carry up y<sup>e</sup> Collar of Brawne y<sup>e</sup> first dish.

This song is sung on Christmas-day in the Hall at Queen's Coll. in Oxford, by one of the Taberders: but in the chorus all the Company doth assist.

The Boars Head in hand bear I  
Bedeckt w<sup>th</sup> Bays and Rosemary,  
And pray my Masters merry be  
Quot estis in convivio.

CHORUS.—Caput apri defero,  
Reddens laudes Domino.

The Boars head as I understand  
Is the bravest dish in all our land,  
And thus bedeckt w<sup>th</sup> a gay Garland  
Let us servire cantico.

CHOR.—Caput apri, &c.

Our Steward hath provided this  
In honour of the King of Bliss,  
Which on this day to be served is  
In Reginensi atrio.

CHOR.—Caput apri, &c.

The custome at Queen's Coll. on Newyeares day in y<sup>e</sup> morning, that the Deane (or Bursar) quære, gives to every one of the Fellowes & scholars a Needle threaded saying, *take this and be a good husband*. D<sup>r</sup> Locky sayd it was a Rebus for Eglefild, the founder's name; aiguille fil.

The Rumpe Parliament employed Mr. Blaeu, of Amsterdam, to survey Scotland, w<sup>ch</sup> is accurately done; when he describes the High-landers, he speakes of their worshipping of the new-moon<sup>2</sup> and severall other superstitions, w<sup>ch</sup> see in his Atlas, in Bibl. Bodleanâ: E. W[yld] Esq.

<sup>1</sup> Il porte d'azure, three boares' heads argent in bowles d'or, by the name of bowles.

<sup>2</sup> [See p. 36.]

## HOMERS ILIADS, GENEVA, MDCIII.

*Victims.* } *Lib. A. pag. 36.*  
*Feasts.* }

When they had ended the sacrifice they began the feasts, *e. g.*

v. 469.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 Κοῦροι μὲν κρατῆρας ἐπεστέψαντο ποτοῖο.  
 Νώμῃσαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπαῖσιν  
 Οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο  
 Καλὸν αἰδόντες παιήονα, κοῦροι Ἀχαιῶν,  
 Μέλποντες Ἑκάεργον, ὃ δὲ φρένα τέρπει' ἀκούων.

The like description in lib. H., p. 278, v. 313.

*Salt and Barley in Sacrifices.*

B. p. 76, v. 421.

Αὐτὰρ ἐπεὶ ῥ' εὖξαντο, καὶ οὐλοχύτας προβάλοντο,

Molas, sc. cakes made of salt and barley.

*Lotts.*

H. p. 270, v. 169.

Πάντες ἄρ' οἷγ' ἔθελον πολιμίζειν Ἑκτορι Δίῳ  
 Τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότα Νέστωρ  
 Κλήρῳ νυν πεπάλαχθε διαμπερές, ὅς κε λάχῃσιν  
 Ὅυτος γὰρ δὴ δῶνῃσει εὐκνήμιδας Ἀχαιοῦς.

\* \* \* \*

Ὡς ἔφαθ' οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος  
 Ἐν δ' ἔβαλον κυνέη Ἀγαμέμνονος Ἀτρεΐδαιο  
 Λαοὶ δ' ἡρῆσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον.

*Feasts at Funerals.*

Achilles makes a funeral Feast at his friend Patroclus's death.

ψ. p. 864, v. 28.

Κὰδ' δ' ἔζον παρὰ νηὶ ποδώκεος Αἰακίδα  
 Μυριοὶ ἀντάρ ὁ τοῖσι ταφον μενοεικτα δαίνυν.  
 Πολλοὶ μὲν βόες ἀργοί, &c.

*Of spirits appearing and not resting in peace without buriall.*

ψ. p. 866, v. 62.

Εὔτε<sup>1</sup> τὸν ὕπνος ἔμαρπτε, λυών μελεδήματα θυμοῦ,  
 Νήδυμος ἀμφιχυθείς.—  
 "Ἦλθε δ' ἐπὶ ψυχῇ Πατροκλῆος δειλοῖο  
 Πάντ' αὐτῷ μεγεθός τε καὶ ὄμματα κάλ', εἰκυῖα,  
 Καὶ φωνήν' καὶ τοῖα περὶ χροῖ εἴματα ἔστο.  
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, χαί μιν πρὸς μυθὸν ἔειπεν.  
 Εὐδεις, αὐτὰρ ἐμείο λελασμένος ἔπλευ 'Αχλλεῦ.  
 Οὐ μὲν ζώντος ἀκήδεις, ἀλλὰ θανόντος·  
 Θάπτε με ὅττι τάχιστα, πύλας 'Αἶδαο περήσω  
 Τῇλέ με εἴργεσι ψυχαὶ εἰδῶλα καμόντων,  
 Οὐτέ με πως μίσησθαι ὑπὲρ ποταμοῖο ἰῶσιν  
 'Αλλ' αὐτως ἀλάλῃμαι ἂν' εὐρυπυλὲς 'Αἶδος δῶ.

*Casting drinke on y' ground.*

H. p. 288, v. 480.

Οἶνον δ' ἐκ δεπᾶων χαμάδις χέον, οὐδέ τις ἔτλη  
 Πρὶν πῖευν πρὶν λεῖψαι ὑπερμῆνει Κροῦῶνι.

*Tombe & Pillar.**Sarpedons Monument.*

π. p. 644, v. 673.

Θήσουσ' ἐν Λυκίης εὐρείης πῖονι δῆμῳ  
 'Ενθά ἑταρχύσουσι κασίγνητοὶ τε ἔται τε  
 Τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἔστι θανόντων.

*Sindging of Swine.*

I. p. 352, v. 467.

— Πολλοὶ δέ σῦες θαλίδοντες ἀλοιφῇ  
 Εἰόμενοι τανύοντο διὰ φλογός 'Ηφαίστοιο,

*Sacrificing wine to the Gods.*

I. p. 362, v. 657.

"Ὡς ἔφαθ'· οἱ δὲ ἕκατος ἑλὼν δέπας ἀμφικύπελλον  
 Σπείσαντες, παρὰ νῆας ἴσαν πάλιν.

*Throwing dust on ones head in mourning.*

Ω. p. 926, v. 162.

Δάκρυσιν εἴματ' ἔφυρον ὃ δ' ἐν μέσσοισι γεραῖος  
 'Εντυπὰς ἐν χλαίνῃ κεκαλυμμένος ἀμφὶ δὲ πολλῇ  
 Κόπρος ἔην κεφαλῇ τε χαὶ αὐχένι τοῖο γέροντος.

<sup>1</sup> Achillem.

*Washing of hands before Sacrifice.*

α. p. 934, v. 363 [302], King Priam.

— ἀμφίπολον ταμῖην ὦτρυν' ὁ γεραιός  
 Χερσὶν ὕδωρ ἐπιχεῦναι ἀκήρατον ἢ δὲ παρέτη,  
 Χέρνιβον ἀμφίπολος, πρόχοόν θ' ἄμα, χερσὶν ἔχουσα.  
 Νιψάμενος δὲ, κύπελλον ἰδέξατο ἥε ἀλόχοιο.  
 Εὐχετ' ἔπειτα τὰς μέσῳ ἔρκε, λείβε δὲ οἶνον,  
 Οὐρανὸν εἰσανιδῶν' ἃ φωνήσας ἔπος ηὔδα  
 "Ζεῦ πάτερ, &c.

*Lotts.* [See p. 90.]

α. p. 938, v. 399.

"Ἐξ δὲ οἱ νῆες ἔασιν, ἐγὼ δὲ οἱ ἰβδομός εἰμι.  
 Τῶν μέτα παλλόμενος, κλήρῳ λάχον ἰνθάδ' ἔπεισθαι.<sup>3</sup>

*Time of Mourning.*

α. p. 954, v. 669 [664].

'Εννήμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,  
 Τῇ δεκάτῃ δὲ κε θάπτοιμεν, δαίνυντο τε λαός'  
 'Βνδεκάτῃ δὲ κε τυμβον ἐπ' αὐτῇ ποιήσαιοιμεν.

*Giving of the right Hand.*

*Ibid.* v. 676 [671].

'Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος  
 ἔλλαβε δεξιτερὴν, μήπως δείσει ἐνὶ θυμῷ.

*Singing at Funerals.* [See p. 31.]

α. p. 956 [719].

— τὸν μὲν ἔπειτα  
 Τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἰσαν ἀοιδούς,  
 Θρήνων ἐξάρχους, οὔτε στονόεσσαν ἀοιδῶν  
 Οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ τενάχοντο γυναῖκες.  
 Τῇσιν δ' Ἀνδρομάχη λευκώλενος ἤρχε γόο ο, &c.

Then Hecuba (Hector's mother) makes her speech; then Helen.

*Suppers at Funerals.*

α. p. 962, v. 724 [801].

— ἀντὰρ ἔπειτα  
 Εὖ συναγειράμενοι, δαίνυντ' ἐρικυδέα δαῖτα  
 Δώμασιν ἐν Πριάμοιο —

*Washing of hands before Prayer.*

ι. p. 334, v. 171.

Φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαι τε κέλεσθε,  
 Ὅφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶκ' ἐλεήσῃ.

*Achilles singing the Acts of Hero's to his harpe in his tent.*

ι. p. 336, v. 186.

Τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγίῃ,  
 Καλῇ δαυδαλῇ (ἐπὶ δ' ἀργύρεος ζυγὸς ἦεν).  
 Τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ηετίωνος ὀλέσσας.  
 Τῇ ὕγε θυμὸν ἔτερπεν, αἶειδε δ' ἄρα κλέα ἀνδρῶν.

*Saying Grace. Sacrifice before Meate.*

ι. p. 338, v. 220 [219].

— θεοῖσι δὲ θῦσαι ἀνώγει  
 Πάτροκλον, δν ἑταῖρον. ὃ δ' ἐν πυρὶ βάλλε θυηλας.

*Lotts.*

ψ. p. 912, v. 861. At γ<sup>o</sup> Games.

Κλήρης δ' ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες.

*Lotts.*

Γ. p. 124, v. 316.

Κλήρης ἐν κυνέῃ χαλκῆρεϊ παλλον ἐλόντες,  
 Ὅππότερος δὴ πρόσθεν ἀφίη χάλχεον ἔγχος.  
 Λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον.

\* \* \* \*

Ὡς ἄρ' ἔφην-πάλλεν δὲ μέγας κυρuthαίολος Ἐκτωρ,  
 Ἄψ ὁρώων. Πάριος δὲ θοῶς ἐκ κλήρος δρουσεν.

*Glories.*

Σ. p. 714, v. 205.

Ἄμφι δέ οἱ κεφαλῇ νίφος ἔτεφε δια θεῶν  
Χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανώσαν.

*To y<sup>r</sup> Good Health.*

1. p. 338, v. 224. Ulysses.

Πησάμεν ος δ' οἶνοιο δέπας δέιδεκτ' <sup>1</sup> Ἀχιλλῆα.  
“Χαῖρ' Ἀχιλεῦ —

HOMER'S ODYSSES. APUD JOHN VIGNON, MDCIX.

*Offer Wine to the Gods.*

B. p. 54, v. 25 [427].

—— ἀμφὶ δὲ κῦμα  
Στείρω πορφύρεον μεγάλ' ἰάχε, νηὶς ἰούσης.  
Ἦ δ' ἔθειεν κατὰ κῦμα διαπρήσσεσσι κέλυσθον.  
Δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μελαίναν,  
Στήσαντο κρατῆρας ἐπιστέφρας οἶνοιο.  
Λεῖβον δ' αἰθανάτοισι θεοῖς αἰειγενέτησιν.  
Ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρη.

Γ. p. 56, v. 23 [532].

Ἄλλ' ἄγε, τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,  
Ὅφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι  
Σπείσαντες, κοίτοιο μεδώμεθα τοῖο γὰρ ὥρη.

*Offer Wine to Mercury at Bedtime.*

H. p. 198, v. 12 [136].

Εὔρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας  
Σπένδοντας δεπάεσσιν εὐσκόπῳ Ἀργεῖφοντι,  
Ὡ πυμάτω σπένδεσχον, ὅτε μνησαίαιο κοίτῃ.

*Wine-offering to Jupiter.*

H. p. 200, v. 20 [179].

—— κρητῆρα κερασσάμερος μέθυ νεῖμον  
Πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραίνῃ  
Σπείσομεν, ὅσθ' ἰκέτησιν ἕμ' αἰδοίοισιν ὀπηδεῖ.

<sup>1</sup> Propinavit.

*Washing hands before Prayer.*

M. p. 378. v. 20 [335].

The Mahometans doe so, to this day.

‘Αλλ’ ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἱταίρους,  
 Χείρας νιψάμενος, ὅθ’ ἐπὶ σκέπας ἦν ἀνέμοιο,  
 Ἑρώμην πάντεσσι θεοῖς, οἱ Ὀλυμπον ἔχουσιν.  
 Οἱ δ’ ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχουσιν.

*White Barley used in Invocations to y’ Gods, in Danger.*

M. 380, v. 9 [358]. Moyses’s drinke offering.

Οὐ γὰρ ἔχον χρῖλευκὸν εὐσσελμῶς ἐπὶ νηός.

*Drinke-offering.*

Ibid. v. 10 [359].

Αὐτὰρ ἐπεὶ ῥ’ ἔϋξαντο, αἷ’ ἔσφαξαν αἷ’ εἰδείραν,  
 Μηρούς τ’ ἐξέταμεν, κατὰ τε κνίσσῃ ἐκάλυψαν,  
 Δίπτυχ’ αἰνέσαντες, ἐπ’ αὐτῶν ὠμοθέτησαν.  
 Οὐδ’ εἶχον μέθυ λείψαι ἐπ’ αἰθομένοισι ἱεροῖσιν,  
 Ἄλλ’ ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.

*Grace Cup.*

It is of great antiquity, see concerning it in Athenæus: but Dr Th. Guydol M.D. hath writt very fully of it in his learned Book, sc. Historia Æsculapii, a MS. Concerning the grace cup, read Stuckius. In Dr Godwin’s Roman Antiquities, lib. ii. ch. 1. He mentions, Poculum charitatis boni genij.

*Sacred Oak.*

T. p. 592, v. 29 [296].

Τὸν δ’ εἰς Δωδώνην φάτο βήμεναι, ὅφρα θεοῖο  
 Ἐκ δρυὸς ὑψιχόμοιο Διὸς βουλὴν ἐπακούσῃ.

*Glories of Saints.*

Σ. p. 570, v. 9 [353].

Ἐμπης μοι δοκίει δαίδων σέλας ἔμμεναι αὐτοῦ  
 Καὶ κεφαλῆς ———

*Passage of Souls over Whinny-moore, Yorksh.* [See p. 31.]

Σ. p. 575, v. 3 [417].

‘Ἄλλ’ ἄγετ’ οἰνοχόος μὲν ἱπαρξάσθω δεπάεσσιν,  
 Ὅφρα σπείσαντες κατακείμεν οἰκαδ’ ἰόντες.

Ω. p. 718 in initio [v. 9].

—— ἦρχε δ’ ἄρα σφιν  
 Ἑρμείας ἀκάκητα κατ’ εὐρώεντα κίλευθα.  
 Πάρ δ’ ἴσαν Ὀκεανοῦ τε ῥοὰς ἔξ λευκάδα πέτρην,  
 Ἥδ’ ἐπ’ ἡελίοιο πύλας ἔξ δῆμον Ὀνειρώων,  
 Ἥϊσαν ἄψα δ’ ἴκοντο κατ’ ἀσφοδελὸν λειμῶνα,  
 Ἐνθά τε ναίουσι ψυχαί, ἔιδωλα καμόντων.

*Kissing.*

*Taking by the Hand.*

Ω. p. 740, v. 25 [397].

—— Ὀδυσσεὺς δὲ λαβὼν κύσε χεῖρ ἐπὶ καρπῷ.

*Ἀρχιτετρικλινοὶ, Masters of the Feast.*

Sc. at the Feast was a Sacrifice, as is to be seen by many instances in Homer. The *Master of the Feast* took care that noon drank too little or too much. See Theod. Beza’s Notes on the New Testament. ’Tis now the *Maggor Domo*.

*Chimnies.*

Hearths are of greater antiquity than chimneys. Hearths were first used both for sacrifices and houses, *e. g.* Temple-hall, &c.

Sectaq. fumosis exta dedere focis.—Ovid. *Fastoru’* lib. iv. [638].

Adas. pro aris & focis.

Caminius, *κάμινος*, was the chimney where they melted their Oares.



*Highlanders (in Scotland).*

*Piscis adhuc illi populo sine fraude natabat.*—Ovid. *Fast.* lib. v. [vi. 173].

I have heard some of Ol. Cromwels army say, that the Highlanders ate only oate-meale and water and milk: that their Rivers did abound with Trowtes but they had not the witt to take them till the English taught 'em.

“The Laplanders solemne mariages, and beginne the same with *fire and flynt*, as with a mystery so aptly applied to the image of stone as if it had been receaved from the middest of Grecia. For, in that they adhibit a mystery to fire, as they doe not this alone (forasmuch as the Romans observed the same custome) even so are they herein partly to be comended in that they use the ceremonies of so noble a people. The mystery of the Flynt is no lesse to be praysed, both forasmuch as this is domesticall Philosophie, and hath also a neer affinitie and signification to these solemnities. For as the flynt hath in it fire being hid, which appeareth not but by mouvinge and force, so is there a secret life in both kindes of man and woman, which by mutuall conjunction cometh forth to a living birth.”<sup>1</sup>

I have a conceit that the Highlanders have something of this custome, de quo quære.

CATULLUS, CUM NOTIS VARIORU'. TRAJECTI AD RHENUM, 1659.

*Sneezing.*

De Acme et Septimio. Epigr. 46. [xlv. 8, 9].  
Hoc ut dixit, Amor, sinistram, ut ante,  
Dextram sternuit adprobationem.

*Drumme, or rather Tabour.* Epigr. 64 [lxiii. 9, 10].

Tympanum, tubam, Cybelle, tua, mater, initia;  
Quatiensq. terga tauri teneris cava digitis.

---

<sup>1</sup> Appendix to Peter Martyr's Decads, pag. 272.

“ — The army being enflamed with this speech, and making shew of a resolution to fight, Scipio commending their good will, sent them away and gave them charge to feed and be ready and in armes at the sound of the Trumpet and Drumme ”<sup>1</sup> (see the original in Greeke, I suspect it is a mistake).

*Periwigges.*

“ Periwigges were worne by Hannibal for a disguise.”— Polybius, lib. iii. 148, D.

TIBULLUS.

*Dreames.*

Ipse procuravi ne possent sæva nocere  
Somnia, *ter sanota* deveneranda mola. [I. v. 13, 14].

*Not-ploughing on Holy-daies.*

Luce sacra requiescat humus, requiescat arator;  
Et grave suspensio vomere cesset opus.—Lib. ii. eleg. 1 [5-6].  
. . . . .  
. . . non audeat ulla  
Lanificam pensis imposuisse manum [9-10].

*Taking Penance in a White Sheete. Lib. i. eleg. 3 [29-30].*

Ut mea votivas persolvens Delia noctes [voces],  
Ante sacras, lino tecta, fores sedeat.

It seemes in those dayes they did their Penance {without}  
the Church dore. {before}

. . . . . *Lib. ii. eleg. 5 [89-90].*

Ille<sup>2</sup> levis stipulæ sollennes potus acervos  
Accendit, flammas transilietq. sacras.

Purgationum qua die Paliliam [*sic*] fiebant, meminit Ovidius : sed mos iste transiliendi ignem è fœno et stipulis excitatū, cujus Propertius quoq' meminit lib. iv. valde notandus est : quia ex eo

<sup>1</sup> Polybius, lib. iii. about y<sup>e</sup> middle.

<sup>2</sup> Pastor.

cognoscimus unde mos ille esset ortus quo et veteres quidem Christiani leguntur usi, ignem transiliendi certa anni die, expiationis causa et divinationis Theodoritus—aliam originem illius fecit, explicans morem transmittendi filios per ignem, cujus sæpe fit mentio in vetere Fœdere: adhuc suâ ætate servatam à nonnullis fuisse eam consuetudinem scribit, idq. se in quibusdam civitatibus fieri vidisse testatur. Diem non indicat hujus superstitionis . . . . . Atq. ut Palilium catharmi exeunte vere, aut ineunte ætate agitabantur a Rusticis Romanis, sic isti Junij die xxij aut xxiv, in quam Joannis Baptistæ natalis incidit, ignem è fœno excitatum transiliebant.—CASAUBON.

*Lib. iii. Eleg. 4 [9-10].*

Et vatam ventura hominum genus omina noctis  
Farre pio placant & saliente sale.

*Ibid. Apollo's Harp in parts ii. or iii. [ib. 39].*

Hanc primum veniens plectro modulatus eburno.

*Friar's frocks, & Shavelings.*

Qui grege linigero circumdatus, et grege calvo.—Juvenal, Sat. vi. [533]

Perhaps they were like the white friars, as y<sup>e</sup> Morocco fashion.

Nunc dea linigerâ colitur celeberrima turbâ.—

Ovid. Metam, lib. i. [747] de Iside et sacerdotibus ejus.

Linigero fugiant calvi, sistrataq. turba.—

Martial, Ep. lib. xij. Ep. 29 [19].

PROPERTIUS.

*Hardmen. Lib. i. eleg. 12 [9-10].*

Invidiæ fuimus: num me Deas obruit? an quæ  
Lecta Prometheis dividit<sup>1</sup> herba jugis.

---

<sup>1</sup> (i) devovit [no].

See Ovid's *Metamorph.* lib. xii. fab. 4 and 5 [165—174].

—— visum mirabile cunctis,  
 Quod juveni corpus nullo penetrabile telo,  
 Invictumq. ad vulnere erat, ferrumq. terebat.  
 Hoc ipsum *Æacides*, hoc mirabantur *Achivi*:  
 Cum sic *Nestor* ait; Vestro fuit unicus ævo  
 Contemptor ferri, nulloq. forabilis ictu  
*Ocyro* at ipse olim patientem vulnera mille  
 Corpore non lasso, *Perrhæbum* *Cænea* vidi;  
*Cænea* *Perrhæbum* qui factis inclytus, *Othryn*  
 Incoluit.——

See *Libavius de Cruentatione Cadaverum de hoc.*

—— nata (herba)<sup>1</sup> primo ex cruore & sanie in terram stillante, dum *Promethei* jecur aquila rostro lacinans in *Caucaso* depascetur. Ejus flos prominet cubiti mensura, colore corycio assimilis croco, caule gemino, radix sub terra caro videtur recens incisa, succu' nigricante esse tanquam phagi. Nec vim item tacet; Si, inquit, *Proserpinæ* re divina noctu peracta hoc corpus linias, ferro nullatenus oblædi poteris: neq. item ignis incendia sentire.—*Rhodigin.*

*Captain Carlo Fantom (a Croatian)* spake 13 languages, was a Captain under the Earle of Essex. S<sup>r</sup> Rob. Pye was his Colonel, who shot at him for not returning a horse which he tooke away before the Regiment. This was donne in a field near Bedford, where the army then was, as they were marching to the relief of *Gainsborough*. Many are yet living that sawe it. Capt. Hamden was by; the 2 bullets went thorough his Buff-coat, and y<sup>e</sup> Capt. H. sawe his shirt on fire. Capt. Carlo Fantom tooke the Bullets and sayd to S<sup>r</sup> Rob.—Here, take your bullets again. None of the soldiers would dare to fight with him, they said they would not fight w<sup>th</sup> the Devil. E. W[yld] Esq. was very well acquainted with him, and gave me many a Treat: and at last he prevailed with him so far, towards the knowledge of this secret, that Fantom told him, that the Keepers in their Forests did know a certain herb, which they gave to Children, which made them to be shott-free (they call them Hard-men). He had a world of Cutts about his body with swords. He was very quarrelsome, and a great Ravisher. He left the Parliament Party, and went

<sup>1</sup> *Prometheum*, *Apollonius Argonauticon*, iii.

to y<sup>e</sup> King Ch. y<sup>e</sup> first at Oxford, where he was hanged for Ravishing.

R[obert] E[arl] of Essex General for y<sup>e</sup> Parliament, had this Captain Fantom in high esteem: for he was an admirable Horse-officer, and taught the Cavalry of y<sup>e</sup> army the way of fighting with Horse; y<sup>e</sup> General saved him from hanging twice for Ravishing, once at Winchester, 2ndly at St. Albans, and he was not content only to ravish himselfe, but he would make his soldiers doe it too, and he would stand by & looke on. He met (coming, late at night, out of y<sup>e</sup> Horseshoe Tavern, in Drury Lane) with a Lieutenant of Col. Rossiter, who had great jingling spurres on; s<sup>d</sup> he, the noise of your spurres doe offend me, you must come over the Kennel and give me satisfaction. They drew, and passt at each other & the lieutenant was runne thorough & died wh<sup>in</sup> an hour or two: and 'twas not known, who killed him.

S<sup>d</sup> he, I care not for your Cause, I come to fight for your halfe-crown & y<sup>r</sup> handsome woemen; my father was a R. Catholique, and so was my grandfather. I have fought for the Christians against the Turkes, and for the Turkes against the Christians.

In a Booke of Trialls by Duell in fol. (writ by . . . Segar I thinke) before the Combatants fight, they have an Oath administered to them by the Herald; where is inserted (among other things), that they have not about them either Charm; or Herb.<sup>1</sup>

M<sup>dm</sup>. Martin Luther, in his Commentarie on the first (or second Commandement, I thinke y<sup>e</sup> first) saies, that a Hard-man was brought to y<sup>e</sup> D. of Saxonies Court; he was brought into y<sup>e</sup> great hall and was commanded to be shott, with a Musquet; the bullet drop't downe and he had only a blew spott on his skin, where he was struck. Martin Luther was then by, and sawe the bullet drop downe.

They say that a silver bullet will kill any Hardman, and can be beaten to death with cudgels. The Elector Palatine, Prince Roberts Brother, did not believe at all that any man could make himself hard. [W. K.]<sup>2</sup>

<sup>1</sup> See this, I think, in S<sup>r</sup> W. Dugdale.

<sup>2</sup> [See pp. 75, 77, and Appendix.]

*Eleg. 17, lib. 1 [21-22]. Roses on Graves.*

*Ille meo caros donasset funere crines:  
Molliter et tenera poneret ossa rosa.*

Inter omnes flores, quibus veteres sepulchra sua accumulabant, principatum quendam obtenuisse videtur Rosæ, quametiam Græci mentionem faciunt. Anacreon, ode εἰς ῥόδον.

Τὸ δὲ εἰς νοσσοῦσιν ἀρεαῖ  
Τὸ δὲ εἰς νεκροῖς ἀμύνει.

Romani vero Rosarum adeo fuere studiosi, ut jis post mortem monumenta sua spargi supremo iudicio nonnunquam jusserint, legato ad hanc rem relicto, cui plerumque hæc erat adnexa conditio, ut in Ravennati inscriptione legimus: Ut. quotannis. Rosas. ad. monumentum. eius. deferant. Here are added two more old ISS. to the same purpose.

See my Antiquities of Surrey [iv. 185], where in the parish of [Ockley] some graves have Rose-trees planted at the head & feete; and some are adorned annually. I thinke (I have now forgot) 'tis for young people, whose sweet-hearts take this care, w<sup>ch</sup> appears here to be derived from the Ancients.<sup>1</sup>

M<sup>rs</sup> Smyth's notion of men being metamorphosd into Trees, and Flowers is ingeniose; sc., they planted a Tree, or a flower on the grave of their friend, and they thought the soule of the party deceased went into the tree or plant.

They planted a tree at the birth of children, I think something of it in the life of y<sup>e</sup> poet Vergil.

Sc: the grove of Ashes without Roulington-parke, were planted at the birth of a son, w<sup>ch</sup> William, Earle of Pembroke, in King James the first time planted. The child dyed very young.

<sup>1</sup> [The passage runs thus: "In the churchyard are many red rose-trees planted among the graves, which have been there beyond man's memory. The sweet-heart (male or female) plants roses at the head of the grave of the lover deceased; a maid that lost her dear twenty years since, yearly hath the grave new turfd, and continues yet unmarried."—FD.]

*Names in Barke of Trees.* [See p. 57.]

Ah quoties teneras resonant mea verba sub umbras,  
Scribitur et vestris Cynthia corticibus.

[Lib. I. eleg. xviii. 21-22.]

The initial letters of names are frequently made in the Barkes of Trees still.

*Caleshes.*

Si te forte meo ducet via proxima busto,  
Eseda calatis siste Britanna jugia.—[lib. II. i. 74, 75.]

See Cæsar, lib. iv. de bello Gallico.

Lib. iv. Eleg. iii. Hiberniq. Getæ, pictoq. Britannix curru.

. . . . .

Testis, quem niveum quendam percussit, Adonin,  
Venantem Idalio vertice durus aper.—[lib. II. xiv. 53, 54.]

D. Hieronymus in comment iii. Ezech. Adonem interfectum esse ab apro scribit, idq. mense Junio contigisse, à quo Adonis Thammuz dictus.

In hoc plangitur à mulieribus quasi mortuus & postea reviviscens canitur atque laudatur.

*Horn-church in Essex.* See part the ii. [p. 76.]

Incipiam captare feras, et reddere pinu  
Cornua——[lib. II. xix. 19, 20.]

Cervorum & id genus ferarum cornua de arboribus sacris suspensa Numinibus dedicabant, & Dianæ imprimis: Ovid Met. Teliq. habet instar, in illa, quæ fuerant pinu votivi cornua cervi. (Plutarchus, templis omnibus Dianæ cornua cervorum adfigi moris fuisse.)

*Jewes veil'd at divine Service,* with white (I think) flannell.

Ante tuosq' pedes illa ipsa *adopena* sedebit.—[lib. II. xxviii. 45.]

“ Duo adorationis signa, velari, & sedero. de velatione notistimū vel ex illo, Et caput ante aras Phrygio velavit amictu. sic Plaut. in Curcul.” Qui hic est, qui operto capite Æsculapium salutat?”

Virg. lib. iii. Æneid. [403-5.]

Quin, ubi transmissæ steterint trans æquora classes,  
Et positis aris, jam vota in litore solves:  
Purpureo velare comas adopertus amictu.

. . . . .

Quum videt accensis devotam currere tædis  
In nemus, & Triviæ lumina ferre Deæ.

Intelligit ferias, quæ Idibus Augusti Dianæ fiebant.

Maia Mercurium creastis Idus.—Mart. lib. xi. Ep. lxxij.

Augustis redit Idibus Diana.—[lib. XII. lxvii.]

Atq. onerare tuam fixa per arma domum.—Lib. III. eleg. vii. [ix. 26.]

Before the Civil warres, a Justice of peace's hall was so furnished, & lookt dreadfull.

Diq. Deæq. omnes, quibus est tutela per agros,  
Præbebant vestris verba secunda focis.—Eleg. xi. [xiii. 41, 42].

### *Table-bookes.*

Vulgari buxo sordida cera fuit.—Eleg. xxi. [xxiii. 8].

### *Siquis.*

I, puer, et citus hæc aliqua propone columna;  
Et dominu' Esquilij scribe habitare tuum.—[xxiii. 23, 24].

### LIB. IV.

#### *Bonfires. Feu de joye.*

Annuaq. accenso celebrare Palilia fœno.—Eleg. i. [19].



*Mappes.*

Cogor et è tabula pictos ediscere mundos.—Eleg. iii. [37].

*Ibid.* [59, 60]. *Schriech-owle, & Thief in y' Candle.*

Sive in finitimo gemuit stans noctua tigno,  
Seu voluit tangi parca lucerna mero.

*Eleg. v. [26]. Porcelane.*

Murreaq. in Parthis pocula cocta focis.

Nullus veterum melius expressit, quid essent Murrea poculos quam noster Propertius, qui dicit esse pocula cocta, non autem gemmea, ut Virgil. Senec. Plinius. Quomodo crystallus & vitrum vocatur gemma à Martiali et alijs, ita murrina gemmea dicuntur. Sed de veris gemmis Plinius scribens inter eas murrina annumerat, scilicet quod ignoraret esse pocula signina cocta apud *sinas* facta, quæ nos Porcellana vocamus. Quare ridiculi sunt, qui ex Plinio gemmea hariolantur. Mirum vero Plinium ignorasse, quod tam perspicue Propertius dixit videtur autem murra vox Latina pro gemma antiquitus usurpari solita.

*Eleg. v. [22]. Y<sup>e</sup> Purple Dye.*

Et quæ sub Tyriâ concha superbit aquâ.

This rich dye hath been lost for many hundreds of yeares, and the concha unknowne, till within (about) ten yeares 1672 since a poor woman by the sea-side in . . . shire, in Wales, happened to discover it, and she gott money by making markes in Handkerchifes, &c., by it. M<sup>r</sup> Cole, of Bristow and R.S.S. hearing of it tooke a journey to her, and for a reward, got the secret of her, and we have some of these conchæ in the Riepository at the R. Society. The staine will not be washed out. Pancirellus, &c., recites, that the Rom. Emperours did write their names in edicts and diplomas in purple inke. The colour is glorious, and it is deeper or fainter according as it is more or lesse tinged. So δὶβαφος.

*Eleg. vi. [41, 42]. Image of y<sup>e</sup> Tutelar Saint of a Ship.*

Solve metu patriam, quæ nunc te vindice freta  
Imposuit proræ publica vota tua.

Scaliger notat in prorâ fuisse tutelam navis.

*Eleg. vii. [1-6]. Apparitions of Persons deceased. [See p. 10.]*

Sunt aliquid manes; letum non omnia finit;  
Luridaq. evictos effugit umbra rogos.  
Cynthia namq. meo visa est incumbere fulcro  
Murmur ad extremæ nuper humata viæ,  
Quum mihi somnus ab exequijs penderet amoris,  
Et quereretur lecti frigida regna mei.

*Eleg. vii. [37, 38.] . . . . .*

At Nomas arcanas tollat versuta salivas;  
Ducet damnatas ignea testa manus.

(i) Quæstionem habe de Lygdamo, aut de Nomade, quæ te amatorio beneficio nunc delinivit. ea si arcanas suas removerit salivas, quas clam ad incantandum mentem tuam cibo immixtas tuo adhibet, et ignea testa uratur. de sclere beneficio perpetrati confitebitur.—Turneb.

*Eleg. vii. [89-91]. Ghosts.*

Nocte vagæ ferimur; nox clausas liberat umbras;  
Errat et abjecta Cerberus ipse serâ.  
Luce jubent leges Lethæa ad stagna reverti.

*Eleg. xii. [xi. 7] . . . . .*

Vota movent superos: ubi portitor æra recepit.

Lucianus de Luctu: Hoc usq. adeo validè vulgi animos persuaserunt ut simulacra familiaris quispiam mortuus fuerit, imprimis obolum et in os imponant, quem pro vecturâ sit accepturus portitor. sic Athenienses.

When I was a Boy (before y<sup>e</sup> Civil-warres) I heard 'em tell that in y<sup>e</sup> old time they used to putt a Penny in dead persons mouth to give to St. Peter: and I thinke that they did doe so in Wales and in the north countrey.

[Here begins "PART YE IIID" in the MS.]

Cætera jam pridem didici puerilibus annis  
Non tamen idcirco prætereunda mihi.  
Auctor in incerto est——

*Reliquum è poculo ejecit.* In part y<sup>e</sup> i<sup>st</sup>. [See pp. 37 and 179.]

Homer's Iliad ↓ 218.

—— ὁ δὲ πάννυχος ὤκδς Ἀχλλεύς  
Χρυσίῃ ἐκ κρητῆρος, ἑλὼν δέπας ἀμφικύπελλον,  
Οἶνον ἀφυσσόμενος χαμάδις χέει, δεῦτε δὲ γαῖαν,  
Ψυχὴν κυλήσκων Πατροκλῆος δειλοῖο.<sup>1</sup>

*Lotts.* Part ii<sup>d</sup>. [See p. 90.]

Homer in the xiv. lib. of his Odysses : 207.

Ἄλλ' ἦτοι τὸν κῆρες ἔβαν θανάτῳ φέρουσαι  
Εἰς Ἀῖδαο δόμους· τοὶ δὲ ζωὴν ἐδάσαντο  
Παῖδες ὑπέρθυμοι, αἳ ἐπὶ κλήρους ἐβάλοντο.

[*Price of copying MSS.*]

The price of writing of manuscripts before y<sup>e</sup> use of printing was xxx. shillings p quire (from Fabian Philips C<sup>tus</sup>).

*Singing of y<sup>e</sup> Gospels and Carolls.*

The ancient way of Worshipping the Immortal Gods was by Hymnes, *e. g.* Orpheus, Linus, Homer, &c. Hence was derived the *singing* of the Ghospell. The original Ghospells were writt in verses, to be sung : not consisting of certain and the same measures of feet : and concerning this, see Dr. Castle's Notes on the Polyglotte-Bible. In the University of Oxford the old R. Catholiq. custome is yet retained (at least, in most Colleges) for one of the Scholars of the House in the middle of Dinner, to sing the Ghospel of the Day : I doe remember some Divines, that when they read the Chapters, did it with such a cadence, that it

was rather to be termed singing, than Reading. Our Carolls at Christmas are but Hymnes of Joy for that Blessed Tyde.

The ministres of the Lutheran Church in Germany sing in some Churches the words of the Institution of the Holy Sacrament. Cramer. [W. K.]

Mr. Edm: Waller sayd to Eliz: Countess of Thanet, that poetrie was abused when 'twas turned to any other way, sc. than hymnes.

"The Asiatick custome of singing a Carol to Christ about Cock-crowing mentioned in Pliny (lib. iv. [x.] ep. 97) in his epistle to Trajan the Emperor, in the first age of the church, is retained in Wales to this day in our *Plygains* or *Pulgains* as we term them." pag. 173, *Heart and its Sovereign*, by T. J. of Oswestry.

[*The Cross.*]

"Though we look upon the materiall Cross, as a great rarity (which at Rome they Idolize, and are beholding to our St. Helena for it), and honour that bearing, as the Churches coate of Arms, yet our true sense and Religious use thereof, appears in our Remembrances and obligations by it, to brotherly love and charity, having no other word to express *welcome* which ought to be from the heart, but *Croeso*, which is derived from the cross, *mae chwi croeso*, you are welcome in the Cross." *The Heart and its Sovraign*, by T. J. p. 173.

Ibid. "Though they believe no Purgatory, yet it is usuall with them at y<sup>e</sup> death of their friends to wish the party deceased a good Resurrection, *Duw a Roiddo Ailgyfodiad da*, God graunt him a good (a second) Resurrection, an Ancient practice in the Eastern church (Ephanius in Aerio)."

[*Lent Custom.*]

It is the custom for the Boys and Girls in Country Schools in several parts of Oxfordshire (as Blechingdon, Weston, Charlton, &c.) at their breaking-up in the week before Easter to goe in a

gang from house to house with little clacks of wood and when they come to any door they fall a beating their clacks, and singing [the following] song, and expect from every house some eggs or a piece of bacon, w<sup>ch</sup> they carry baskets to receive, and feast upon them at the week's end.

At first coming to y<sup>e</sup> door they all strike up, very loud,

Harings Harings white and red  
Ten a penny Lent's dead  
Rise dame and give a Negg  
Or else a peice of Bacon  
One for Peter two for Paul  
Three for Jack a Lents all  
Away Lent away

often repeated.

As soon as they recieve any largess, they begin the chorus,

Here sits a good wife  
Pray God save her life  
Set her upon a hod  
And drive her to God.

But if they loose their expectation, and must goe away empty, then w<sup>th</sup> a full cry,

Here sits a bad wife  
The devil take her life  
Set her upon a swivell  
And send her to y<sup>e</sup> Devill.

And, in farther indignation, they commonly cut the latch of y<sup>e</sup> door, or stop the keyhole w<sup>th</sup> dirt, or leave some more nasty token of displeasure.<sup>1</sup> [W. K.]

### *Gentilisme.*

Stat vetus, et densa prænubilus arbore lucus;  
Adspice; concedes numen inesse loco.  
Accipit ara preces, votivaq. thura Deorum.  
Ara per antiquas facta sine arte manus.

Ovid's *Amorum*, lib. iii. eleg. 12.—[xiii. 7-10.]

---

<sup>1</sup> [See Appendix.]

*Glories about the Heads of Saints.*

Mr. Mdd Lloyd sayes, that when Dr. Powell preacht, that a smoake would issue out of his head, so great agitation of spirit he had. Why might such accidents heretofore be a Hint to y<sup>e</sup> glories, w<sup>ch</sup> the Painters putt about the heads of the canonized Saints?

*Sirens, in Homer and Ovid:*

expresse the verses.

At Leghorn, and other Ports in Italie, when Shippes arrive, the Courtizans runne to the Mariners with their Lutes and Ghitarres, playing and singing, w<sup>h</sup> their Haire dissheveld and Breasts naked, to allure them and gett fine things of them. In like manner at Gosprit, neer Portsmouth, where the Seamen lye, the towne is full of wanton wenches, and there is never a house but hath a virginall in it, and (they say) scarce 3 honest women in the Town.

*Strowing of Salt.*

Theocritus, Idyllium ii. [18, 19] :

Ἄλφιτα τοι πρῶτον πυρὶ τακεταί, ἀλλ' ἐπίπασσε  
θέετυλι δειλαία, &c.

Mola quidem in igne consumitur, sed asperge  
Thestyli infelix —

*Howling of Dogges.*

Ibid. [33-36] :

Νῦν θυσῶ τὰ πίτυρα τὸ δ' Ἄρτεμι ἐπὶ τὸν ἐν ᾧδε ἀναιδῇ  
Κινήσαι Ῥαδάμανθα ἐξέτι περ ἄσφαλες ἄλλο  
θέετυλι, τὰὶ κύνες ἄμιν ἀνὰ πτόλιν ὠρύνοντα  
Ἵθεός ἐν τριόδοισι τὸ χαλχέον ὥς τάχος ἄχει.

Nunc furfures sacrificabo. Tu vero Diana etiam illum qui apud inferos est, Rhadamanthum movere posses, et siquid alium firmum est, Thestyli, canes nobis per urbem latrant; Dea adest in trivijs: vas æneum quàm primùm pulsa.

So—

—— visæq. canes ululare per urbem  
 Adventante Deâ —— Virg. *Æneid.*—[vi. 257, 258.]

*Itching of ones Right Eie.*

Idyllium iii. :

Ἄλλεται ὀφθαλμὸς μολυ δόξιος ἀρά γ' ἰδῶ μεν  
 Αὐτάν; ἀσεόμαι ποτι τὰν πίτιω ὦ δ' ἀποκλινθεῖς.

.....

Ibid. [29, 30] :

Οὐδὲ τὸ τηλέφιλον ποτεμάξατο τὸ κλατάγημα  
 Ἄλλ' αὐτῶς ἀπαλῶ πότι πάχει ἱεμαράνθη.

Telephilon allisum nullam edidit sonum  
 Sed frustra molli in brachio tabefactum est.

*Sieve and Sheeres.*

Ibid. [31] :

Εἶπε ἃ Ἀγροῖ τ' ἀλαθεία κοσκινόμαντις.  
 Dixit et Agræo vera, cribro vaticinans.

*Sorcerie.*

“What virtue yet sleeps in this terra damnata and aged cinders were petty magick to experiment; these crumbling reliques and long-fixed particles superannate such expectations. Bones, hairs, nails, and teeth of the dead were the treasures of old sorcerers. In vain we revive such practises; present superstition too visibly perpetuates the folly of our Forefathers, wherein unto old observation this Island was so compleat that it might have instructed Persia.”<sup>1</sup>

I remember at Bristow (when I was a boy) it was a common fashion for the woemen, to get a Tooth out of a Sekull in y<sup>e</sup> ch:

<sup>1</sup> S<sup>r</sup> Th: Brown's Urne-buriall, p. 42. Britannia hodiè eam attonitè celebrat tantis ceremonijs, ut dedisse Persis videre possit. Plin: l: 29.

yard, w<sup>ch</sup> they wore as a preservative against the Tooth-ach. Under the cathedral-church at Hereford is the greatest Charnel-house (i) for bones, that ever I saw in England. In A° 1650 there lived amongst those bones a poor old woman that, to help out her fire, did use to mix the dead men's bones; this was thrift and poverty, but cunning alewives {putt  
mix} the Ashes of these bones in their Ale to make it intoxicating. Dr. Goddard bought bones of the Sextons, to make his drops with. Some make a playster for the Gowte with the earth or mucilage newly scraped from the shin-bones.

*Christian forme of Buriall.*

"The last valediction of y<sup>e</sup> Gentiles—vale, vale, vale nos te ordine quo natura permittet loquemur—*thrice uttered* by the attendants was very solemn, and somewhat answered by the Christians, who thought it too little, if they threw not the earth *thrice* upon the enterred body. In strewing their tombs the Romans affected y<sup>e</sup> Rose; the Greeks, Amaranthus and Myrtle; that the Funerall pyre consisted of sweet fuell, Cypress, Firre, Larix, Yewe, and trees perpetually verdant, lay silent expressions of their surviving hopes. Wherein Christians which deck their Coffins with Bays have found a more elegant Embleme. For that he seeming dead, will restore itselfe from the root, and its dry and exuccous leaves resume their verdure again." Ibid. p. 56.

*Yewe-trees in Church-yards.*

Ibid. "Whether the planting of Yewe-trees in Church-yards hold not its originall from ancient Funerall rites or as an Embleme of Resurrection from its perpetuall verdure may also admit conjecture."

p. 60. "That they buried a piece of money with them as a Fee of the Elysian Ferry-man was a practise full of folly."

p. 61. "Why the Funerall suppers consisted of Egges, Beans, Smallage, and Lettuce, since the dead are made to eat Asphodels



about the Elyzian meadows? Why, since there is no Sacrifice acceptable, nor any propitiation for the Covenant of y<sup>e</sup> grave, men set up the Deity of Morta, and fruitlessly adored Divinities without eares? It cannot escape some doubt."

*Musick at Funeralls.*

p. 57. "They made use of Musick to excite or quiet the affections of their friends, according to different harmonies. But the secret and symbolical hint was the harmonical nature of the soul, which delivered from the body, went again to enjoy the primitive harmony of heaven, from whence it first descended; which, according to its progress traced by antiquity, came downe by Cancer and ascended by Capricornus."

The Diurnal gave us the description of the pompous funeral of Queen Christina's mother, in Sweedland, (A<sup>o</sup> . . . . .), where, among other pieces of State, there was funeral, Musiq. contrived with passionate sad notes.

In Germany in Zerbst in Anhalt at Gentlemen's funeralls is most alwayes a very good Funeral Musique. Cramer. This the reason of ringing out the Bells in most Churches as soon as ever the body is in-laid. W. K.

*Lyeing w<sup>th</sup> y<sup>e</sup> head Westwards in y<sup>e</sup> Grave.*

p. 47. ——"Though we decline y<sup>e</sup> Religious consideration, yet in cemiteriall and narrowe burying places, to avoid confusion and cross position, a certain posture were to be admitted, which even Pagan civility observed, the Persians lay north and the south, Megareans and Phœniceans placed their heads to the East, the Atheneans, some think, towards the West, which Christians still retain."

At Midleton-Stony in y<sup>e</sup> county of Oxford most of the antient graves in the church-yard either by ignorance or by the spirit of opposition, lie north and south, as was observed to me by the late Rev. Mr. Henry Gregory. W. K.

*Corps carried with the feet foremost.*

p. 58. "That they carried them out of the world with their feet forward, not inconsonant to reason : As contrary unto the native posture of man, and his production first into it. And also agreeable unto their opinions, while they bid adieu unto the world not to look again upon it, whereas the Mahometans, who think to return to a delightfull life again, are carried forth with their heads forward and looking toward their houses."

p. 62. "The ghosts are afraid of swords in Homer, yet Sybilla tells Æneas in Virgil, the thin habits of spirits was beyond the force of weapons."

But Michael Psellas positively affirms, that Spirits are capable of being hurt; and so say other writers of magick; and one advised Mr. Mompesson, of Tydworth, to shoot suddenly and at randome in the aire.

*Cymballs.*

“We read in Clemens Alexandrinus <sup>1</sup> that the Arabians made use of cymbals in their wars instead of other military musick ; and Polyænus in his Stratagems affirmith that Bacchus gave the signall of Battle unto his numerous Army not with Trumpets but with Tympan and Cymbals.”

From tympana came our tabors and { Tamburres }  
 Drummes } Mdm,  
 the Norwegian or Lapland drumme w<sup>ch</sup> Mr. J. Heysig gave to  
 y<sup>e</sup> musæum of the Royal Societie. Bacchus made extraordinary  
 Conquests in y<sup>e</sup> East, but Time & Oblivion hath turn'd them  
 into fables.—See Herodotus de hijs.

*House-leek set on houses.*

“ Nature hath somewhat after a Quincuncial manner ordered the bush in Jupiters beard or House-leek ; w<sup>ch</sup> old superstition set on the tops of houses, as a defensative against lightening and thunder.”<sup>2</sup>—Cyrus Garden p. 126.

<sup>1</sup> *Miscellanies*, p. 122.

<sup>2</sup> [The frequent planting of this on the roofs of houses and outbuildings is probably due to a belief in its preservative qualities. De Gubernatis enumerates it among the plants which are "Censées protéger contre le tonnerre" (Mythologie des Plantes, i. 293). Ed.]

*Violin.**Apollo's Harpe.*

[Here is a figure.]

The Plectrum was a piece of Ivory, or Box, with which they stopt the string, instead of a fret, and then toucht y<sup>e</sup> string with their Finger.

It appears by Basse-relieves, &c., figures of Antiquity, that Apollo's Harpe (of this Fashion) had but fower strings : now fower strings can have but fower Notes ; wherefore, sayes S<sup>r</sup> Christopher Wren, that the Plectrum was not the Instrument to strike the strings with, as we doe strike the strings of a Citterne with a Quill ; but they used the Plectrum to stoppe w<sup>h</sup> instead of Fretts, and so shortened the string to y<sup>e</sup> note they had occasion for. So at length they came to necks and fretts : which are much better : and from hence is descended our

Violin &c. But it was the Bow-string, that was the first Hint for String-Instruments of Musick.

At tu materno donasti nomine mensem,  
Inventor curvæ, furibus apte, fidis.  
Nec pietas hæc prima tua est; septena putaris,  
Pleiadum numerum, fila dedisse lyrae.

Ovid. *Fastorum*, lib. v.—[103-106.]

“Lyra, quasi *λύτρα*, quod Apollini a Mercurio (qui eam primus creditur invenisse), pro boum compensatione fuit data, cum ante Chelys diceretur.”—Calepin's Dict.

Vide Ovid. *Metamorph.* lib. ii. fab. 11.

Pavit et Admeti tauros formosus Apollo. Tibullus.—[Lib. ii. 3.]

Vide Euripides *Alcest* de hoc.

Qui poëticam Astrologiam scripserunt, volunt hanc lyram esse à Mercurio primum inventam in Cyllene a Arcadiæmonte, et ab eo Apollini donatum. Apollinem autem inventa cithara, Orpheo lyram concessissè: mortuo autem Orpheo, a Musis in cælo fuisse collocatam.—Calepin's Dict.

Fertur in [et] abducta Briseide [lyrneside] tristis Achilles,  
Æmonia curas attenuasse lyra.—Ovid. [*Trist.*] lib. 4, eleg. i. [15, 16.]

Te canam magni Jovis et Deorum  
Nuntium, curvæq. lyræ parentem.

Horat. 1 Carm. ode 16 [lib. i. ode x. 5, 6].

*Cithara*, *κιθάρα*, a harpe. Instrumentum musicum. Hanc Hieronymus scribit effici in modum Δ literæ cum chordis viginti quatuor, et per digitis varijs vocibus, tinnulisq. in diversis modis concitari. Plinius, lib. vii. cap. 56. A. Y<sup>e</sup> first rudiment of the harpe.—Idem. [i. e. Calepin's Dict.]

*Testudo*. Musicum instrumentum vivæ testudinis figuræ non admodum dissimile, quod et Græci nomine *χέλιω* appellant (Angl. lute). Hujus inventionem Mercurio assignat Hyginus, qui quum aliquando in testudinem incidisset, cujus varo longa vetustate erat esesa solis relictis nervis, qui digitis percussi non inamœnum edebant sonum, ex illius similitudine lyram excogitavit; unde et testudinis illi nomen mansisse quidam existimant.—Idem.

O decus Phœbi, & dapibus supremi  
Grata testudo Jovis, ô laborum  
Dulce lenimen, mihi cumq. salve  
Rite vocanti.

Horat. lib. i. Carm. [ode xxxii. 13-16.]

Ipse, cava solans ægrum testudine æmorem.—Virg. Georg. 4 [464].

Cicero 2 de Nat. Deorum. Quocirca et in fidibus testudine resonatur.

Mdm. In Gemmæ et Sculpturæ antiquæ depictæ ab Leonardo Augustino, 4<sup>to</sup>, 1685, is the figure of Lira di Apollo, with six strings, between two Dolphins under a Bull.

### *Harpers.*

“The Musitians of those times lived in reputation, as you shall perceive by the Bardes of Wales and Ireland.”—Dr. Rob. Record's Epistle dedicatorie of his Arithmetik to King Edward vj. When I was a Boy every Gentleman almost kept a Harper in his house; and some of them could versifie.

*Ammianus Marcellinus, lib. xv. cap. ix.*

“Bardi quidem fortia virorum illustrium facta heroicis composita versibus cum dulcibus lyræ modulis cantitarunt.”

. . . . .

Homer says somewhere in his *Odysses*, that at *bed-time* they offered *wine* to *Mercury*.—[See p. 147.]

*Goodman.* [See p. 181.]

“Yeomen are not called masters, for that pertaineth to gentlemen only. But to their surnames men adde *Goodman*, as if the surname be Luter. Finch, Brown, they are called Goodman Luter, Goodman Finch, Goodman Brown, amongst their neighbours I meane not in matters of importance or in law. Bonus vir non tantum Judex set et quiuis alius vir justus, æquus, justus, innocens et prudens consideratuxq. paterfamilias accipiendus, l. iii. §”—Sr Th. Smyth’s C. W. chap. 23. *ff. de Receptis*, qui arbitrium vere petunt ut Sententiam dicant.

Horat. lib. I. epist. [xvi. 40, 41.]

——— Vir bonus est quis?

Qui consulta patrum, qui leges juraq. servat, &c.

Quilibet itaq. minime astutus & fallax, sed integræ vitæ & existimationis idoneusq. & diligens paterfamil. vir bonus appellatur, pro eodemq. virum bonum & bonum patremfamil. nostri auctores dicunt.—L. ix. § .

Lexicon Juridicam Jo. Calvini. But a Goodman in the acceptation of the London-Scriveners is a wealthy fore-handed man that is good security.

*Yeoule.* See one of y<sup>e</sup> former parts. [See p. 5.]

In the *Newes-letter* was an advertisement of Decemb. 16<sup>th</sup>, from Ireland, that the *Enniskelling-men* designe to present his

grace y<sup>e</sup> D. of Schonberg with 1,000 head of Black-cattle against Yûle.

[*Boy-Bishop.*]

Under the arch, between two pillars on the north side of y<sup>e</sup> nave of y<sup>e</sup> cathedrall church of Sarum, is a little monument in Purbec marble of an Episcopus Puerorum, who died, in his honour.<sup>1</sup> Mr. Lancelot Morehouse presented to Seth, L<sup>d</sup> of Sarum an old Sermon, that was preached at St. Paule's, London, upon that occasions. So I believe, that there were Episcopi puerorum in every Cathedrall church of England; and the like in Abbies and Priories, from whence come of so common names as Bishop, Abbot, Prior, as King from King of the Beane. What dignity happened to fall during the Choristers Episcopat (which I think lasted all the twelve-dayes) was in his {donation}  
{ guift. }

The tradition of y<sup>e</sup> Choristers, and those that show the Church is, y<sup>t</sup> this Childe-bishop being melancholy, the Children of y<sup>e</sup> Choire did tickle him to make him merry, but they did so overdoe it that they tickled him to death: and dyeing in his office and Honour, here was this little monument made for him, w<sup>th</sup> the episcopal ornaments, *e. g.*, mitre, crosse, and cope.

*The Quintin.*

Riding at y<sup>e</sup> Quintin (in French Quintaine) at Weddings was used by the ordinary sort (but not very common) till the breaking-out of the Civil-warres. When I learned to reade I sawe one at a Wedding of one of y<sup>e</sup> Farmers [?] at Kington-St. Michael; it is performed at a crosse way, and it was there by the pound, and 'twas a pretty rustique sport. See the Masque of . . . . in Ben: Johnson, where there is a {livelie}  
{perfect} description of this custome.

<sup>1</sup> Mr. . . . . Gregories Miscellanies, where he speakes of this monument.

[There is a figure here to which the following description refers.]

*b* is a Roller (for corne) pitched on end in some crosse way, or convenient place by which the Bride is brought home.

*a*, a leather Satchell filled w<sup>h</sup> Sand.

*c*, at this end, the young fellows that accompany the Bride, doe give a lusty bang with their truncheons, which they have for this purpose, and if they are not cunning at it and nimble, the Sand-bag takes 'em in y<sup>e</sup> powle, and makes them ready to fall from their horses. *c*, *c*, is a piece of wood about an ell long that turnes on the pinne of the Rowler, *e*. When they make their stroke they ride a full career. It seemes to be a remainder of the Roman Palus. v. Juvenal, satyr vi. v. [247-249.]

—— aut quis non vidit vulnera pali,<sup>1</sup>

Quem cavat assiduus sudibus, scutoq. lacessit,

Atq. omnes implet numeros?<sup>2</sup>

### *Lar.*

The Irish doe keep some of the last yeares Wheat or Barley, to hang up in their Houses, as a Lar. See in Blaen's Atlas concerning this.

Because some used to hang these idols in their chimneys, Lar is used for a chimney, pro foco, pro domo, et pro igne.—Holyoke's Dict.

### *Staffs and Sceptres.*

"Rods and Staffs were the badges, signes, and cognizances of Princes, and were a kind of Sceptre in their hands, denoting their Supereminencies. The Staff of Divinity is ordinarily described in the hands of Gods and Goddesses in old draughts. Trojan and

<sup>1</sup> Ad quem in terrâ defixū fœminæ exercent tanquā tyrones, ut simulatâ pugnâ, ferendi, insiliendi, recedendi verâ disciplinam ediscant. Vegetius. [lib. ii.]

<sup>2</sup> Sc. motuum et exercitationum militarium.

Grecian princes were not without the like, whereof the shoulders of Thersites felt from the hands of Ulysses. Achilles, in Homer, as by a desperate oath, swears by his wooden Sceptre which should never bud nor bear leaves again; which, seeming the greatest impossibility to him, advanceth the Miracle of Aaron's rod. And if it could be well made out that Homer had seen the Bookes of Moses, in that expression of Achilles he might allude unto this Miracle."<sup>1</sup>

*Welsh Hubbubs.*

The Gaules had the very same custome in J. Cæsar's time, as is to be seen in lib. vii. of his Commentaries.

*Marriages.*

"I thinke, amongst the old Romans, these marriages which were made per coemptionem in manum, and per æs and libram, made the wife in manu & potestate viri, whereof also we had in our old law and ceremony of marriage a certain memorie as a view and vestigium: For the woman at the Church-door was given of the Father, or some other of the next of kinne, into the hands of the husband, and he layd downe gold and silver for her upon the booke as though he did buy her; the Priest was belike instead of Lipercus."<sup>2</sup>

*Keepers offered [offerings] to St. Luke.*

At Stoke Verdon in y<sup>e</sup> parish of Broad Chalke, Wilts, was a Chapell in the chapel close by the Farme-house dedicated to St. Luke, who is y<sup>e</sup> Patron or, Tutelar Saint of y<sup>e</sup> Horne-beastes, and those that have to doe with them. Wherefore, the Keepers

<sup>1</sup> S<sup>r</sup> Tho<sup>s</sup> Brown's Miscellanys, pag. 31.

<sup>2</sup> S<sup>r</sup> Tho: Smyth's Common Wealth of England, p. 240.



and Forresters of y<sup>e</sup> New Forest came hither yeare at St. Lukes-tyde, {to make  
with} their offerings to St. Luke, that they might be fortunate in their Game, their Deer, & their cattle. In the like manner the Foresters, &c. of Kings Wood, in com. Glor. did come to make their offerings at Turvills Acton, in Gloucestershire; the Chapell, w<sup>ch</sup> is but little, but well built, stands in the middle of y<sup>e</sup> street: but was dedicated, they say, to Saint Margaret.

. . . . .

En cette grappe souueraigne,  
Digne present de l'immortel,  
Pour en faire à la Magdelaine,<sup>1</sup>  
Une deuotieuse estraine  
Au plus beau lieu du grand Autel.<sup>2</sup>

*Dextras.*

[Utque] ut pignus fidei [fide] dextras utrasq. [utriusque] poposcit,  
Inter seq. datas junxit.—Ovid, *Metamorph.* lib. vi. De Philomela,  
[506-7.]

Æacidæ longo juvenes post tempora visû,  
Agnovere tamen Cephalum (Legatum) dextrasq. dedere.  
Ovid. *Metam.* lib. vii.—[494-5.]

At Priorie St. Mary (a nunnery), in y<sup>e</sup> parish of Kingston St. Michael, have been formerly, and also lately, found upon digging in y<sup>e</sup> garden, in consecrated ground, severall coffins of freestone; they have all a hole, or two in the bottom, bored w<sup>h</sup> an augur. There was found, about 1640, a round stone, like a little grindstone, of about  
[Figure.] two feet diameter, with two hands holding a heart only on one side, as in the margent. To what use it served I could never learne; it was found at the foot of a Grave in which there was found a Chalice.

<sup>1</sup> Pomona.

<sup>2</sup> Seigneur Pibrac, Plaisirs du Gentilhomme Champestre.

This putts me in mind of some passages in Tacitus: sc. Hist. lib. i.: Miserat Civitas Lingonum, vetere instituto dona Legionibus, dextras hospitij insigne. Hist. lib. ii.: Centurionemq. Sisennam dextras concordiae insignia Syriaci exercitus nomine ad prestorianos ferentem, varijs artibus aggressus est.—See T. Lipsij, notas.

Homer's Iliads, Δ, p. 146 [v. 159]:

Σπονδαί τ' ἀρητοὶ ἐξ δεξιῶν ἡς ἐπέπιθμεν.  
dextræ junctæ fidebamus.

C. PLINIJ SECUNDI. HIST. NATURAL.

(*cum notis variis*).

Such or such a flower or plant happened to grow upon such a ones grave (as y<sup>e</sup> great bore-thistle on good-wife Jacquez) gave the occasion of imagining that they were turned into that flower or plant, as Ajax into a hyacinth, &c.

*Ye modern manner of Merchants Accompts, sc. Debtor and Creditor.*

Huic (Fortunæ) omnia expensa, huic omnia feruntur accepta, & in tota ratione mortalium, sola utramq. paginam facit. c. 7.

*Lotts.*<sup>1</sup>

Adeoq. obnoxia sumus Sorti, ut sors ipsa pro Deo sit.

*Putting on the right Shoe first.*

Libro secundo, cap. 7. Divus Augustus lævum prodidit sibi calceum præpostere inductum, quo die seditione militare prope afflictus est.

<sup>1</sup> [See p. 90, &c.]

*Astrologie—Ascendent.*

Pars alia hanc (Fortunam) pellit, astroq. suo eventus assignat,  
& nascendi legibus. cap. 7, p. 11.

*Angells with Wings.*

Aligeros deos.—Ibid.

*Curricles.*

Lib. vii. cap. 56. In Monmouthshire, &c. in Wales; and also in the River Severne, even as far as Worcester, these kind of Boates (w<sup>ch</sup> they call curricles) are used to this day.

*Conjuration.*

Lib. ii. cap. 53. Extat Annalium memoria, sacris quibusdam et precationibus vel cogi fulmina, vel impetrari.

See the travells of Seign<sup>r</sup> *de la Valle*, dedicated to Pope . . . concerning Mount *Carmel*, where he gives an account, that after the prayers there performed by y<sup>e</sup> Passengers in the caravans, doe ensue Raines. Also he there gives an account, y<sup>t</sup> Mount Sinai is a vulcano, & (I thinke he says likewise) Mount Horeb.

Mdm. In y<sup>e</sup> Life of Vavasour Powel is a very observable remarke of y<sup>e</sup> power of Prayer, sc. Anno. . . . there was an extraordinary Drowth, the Congregation met & joyned in fervent prayer; and though a cloud had not been seen for severall weekes, while they were in their humiliation, God sent them a mighty refreshing Showre of Raine.

*Sneezing.*

Lib. ii. cap. 40. Origem, appellat Ægyptus feram, quam in exortu Caniculæ et contra stare, et contueri [tradit], ac velut adorare, cùm sternuerit. (An respexit ad morem veterum, quo sternuentes non tantum ab his qui aderant, salutabantur; sed etiam ipsi sibi qui sternuebant, Deum propitium precabantur, et adorabant. Salmas, 474.)

Sneezing and stumbling with the foot are counted matters of presage: in augurijs sternutamenta, et offensiones pedum. cap. 5.

Y. *Signe of y.* { *Wyldman* }  
                                   { *Greenman* }.

Lib. v. [cap. i.] Herculis ara apud hortos Hesperidum.

Lib. vi. cap. 22. Taprobrane insula (now thought to be Sumatra) ibi coli Herculem.

*Witches.*

Lib. vii. cap. 2. Visu effascinunt, qui duplices habent pupillas — eosdem præterea non posse mergi, ne veste quidem degradatos. This is observed by the Scotts to this day.

*Fairies or Apparitions.*

[Ib.] In Africæ solitudinibus hominum species obviæ fiunt, momentoq. evanescunt.

*Religious Tonsures.*

Lib. viii., [cap. 46.] — et donec invenerint (Apim) mœrent, derasis etiam capitibus.

*Rat Gnawing.*

[Lib. viii.] — cap. 57. arrosis Carboni Imp. apud Clusium fascijs, quibus in calceatu utebatur, exitium.

*Cock-fighting.*

Lib. x. cap. 25. Pergami omnibus omnis spectaculum gallorum publicè editur, seu gladiatorum. (Hinc sumptum Alektoromachiae exemplum in Scholis nostris circa Hilarin. Pintian?).

*Ghirlands used at Maydes funeralls* [See p. 109.]

[Lib. x.] cap. 43. — præcedente tibicines et coronis omnium generum.

*Iron layd on Barrells, to prevent Sowring of the Beer by Thunder, in Hereff. &c.*

[cap. 54.] Remedium contra tonitum, clavus ferreus sub stramine ovorum positus, aut terra ex aratro.

*Setting of Eggs under y<sup>e</sup> Hen.*

[Ib.] Subiici impari numero debent. Incubanda subiici (goose-egges) utilissimum ix. et xi.

*Right-hand.*

Morientibus oculis aperire dextra osculis aversa appetitur, in fide porrigitur [lib. xi. 45].

*Trees in Churchyards.*

Lib. xii. cap. 1. Hæc fuere numinum templa, priscoq. ritu simplicia rura etiam nunc Deo præcellentem arborem dicant. (Hoc etiam nostro sæculo fit. Procerissimas arbores in ædium sacrorum vestibulis, et sepulchretis vicinis alunt. Dalecamp.)

*Elder stick, w<sup>th</sup> our Wilts, &c. butchers & grasiers &c. doe carrie in their pockets to preserve them from galling.* [See p. 184.]

Lib. xv. cap. 29. Virgæ (Myrti) gestatæ manu viatori prosunt in longo itinere pediti. Duæ myrti sacre ante delubra Quirini.

*Picht, or rosind, Jacks, or Cannes.*

Lib. xiv. cap. 23 [20]. — arbitrant crudo flore resinæ excitari lenitatem.

*Casting y' drinke left in y' Cup, on the ground.* [See pp. 37, 160.]

[Lib. xiv.] cap. 22. Torquatus Tricongius nihilque ad elidendum in pavementis sonum ex vino reliquisse. — eum morem indicat Horatius his versibus.

“et mero

Tanget pavementum superbo.” [Carm. II. xiv. 26, 27.]

This custome some in Germany will also observe.

*Ale.*

[Lib. xiv.] Cap. 22. “Est et Occidentis populis sua ebrietas, fruge madidâ: pluribus modis per Gallias, Hispāniasq, nominibus alijs, sed ratione eadem. . . . Ægyptus quoq, è fruge sibi potus similes excogitavit.” Aristot. lib. de Temulentia scribit, zytho ebrios, in dorsum supinos cadere, ac reclinari, vino madidos in faciem pronos ferri.

*Crackling of y' Bayleafe in y' fire.*

Lib. xv. cap. 30. “Laurus quidem, manifeste abdicat ignes crepitu, & quadam detestatione. (Crepitum sonorum portendere fælicia existimatum à Theocrito, Lucretio, Porphyrio: contra vero, laurum injectam igni et tacitam, tristia.”)

“Laurus ubi bona signa dedit, gaudete, coloni.” Tibullus [lib. II. eleg. v. 83.]

“Et tacet extincto laurus adusta foco.” Propertius [lib. II. eleg. viii. 36.]

*Engl Trees in Churchyards.*

Lib. xvi. cap. 10. “Picea feralis arbor, et funebri indicio ad fores posita, ac rpgis virens.”

The Northerns call it the Kirk-garth, sc., a garth for taking Fish.

*Spontaneous falling of Trees near the dwelling-house.*

[Lib. xvi.] cap. 32. "Est in exemplis, et sine tempestate, ullave alia causa quam prodigij, cecidisse multas (arboros)." Columella, or Varro, q<sup>d</sup> saith, that when the top of a Firre neer the house is blowne downe towards the dwelling-house, the master will die that yeare.

*Candles burning by dead corps.*

[Lib. xvi.] cap. 37. "Scirpi . . . , candelæ luminibus, & fune-ribus serviant." [Nota. Quod adnotavit interpres Theocriti, "juxta mortui cadaver, quamdiu supra terram esset, ignem accensum conservabant, quâ in re candelis his utebantur." Dalecamp].

*Cutting Haire at the new of the Moone.*

[Lib. xvi.] cap. 39. "Tiberius idem & in capillo tondendo servavit interlunia."

*Graffing.*

Lib. xvii. cap. 14. "Id etiam religionis servant, ut lunâ crescente, ut calamus utrâq<sup>ue</sup> deprimatur manu."

*Charmes and Inchantments.*

[Lib. xvii.] cap. 28. "Quippe cum averti carmine grandines credant pleriq<sup>ue</sup>; cujus verba inserere non equidem serio ausim, quanquam à Catone prodita, contra luxata membra, jungenda harundinum fissuræ."

M<sup>dm</sup>. Little children have a custome, when it raines to sing, or charme away the Raine; thus they all joine in a Chorus, and sing thus, viz.:

"Raine, raine, goe away,  
Come againe a Saterdag."

I have a conceit, that this childish custome is of Great antiquity; y<sup>t</sup> it is derived from y<sup>e</sup> Gentiles.

*Invisibility.*

℞ on Midsummer-night at xii., Astrologically, when all the Planets be above the earth, a Serpent, and kill him and skinne him: and dry it in the shade, and bring it to a powder. Hold it in your right hand and you will be invisible. This ℞ is in Johannes de Florentia, a Rosy-crucian, a booke in 8<sup>o</sup>. in High Dutch. D<sup>r</sup> Ridgeley hath it.

*Nouvelles.*

Tinning of brass skillets, &c, began about 1660; but it was used by the Romans in Plinys time, who tells how 'twas done: sc., w<sup>th</sup> sal Armeniac.

*Unluckie creatures y<sup>t</sup> happen to crosse the way.*

Lib. xviii. cap. 1. "Ut inauspicatarū animantium via [vice] obvij quoq, vetent agere aut prodesse vitæ."

*Bride-cakes.*

[Lib. xviii.] cap. 3. "Et in sacris nihil religiosius confarreationis vinculo erat: novæq, nuptæ farreum præferebant." (Festo et Boethio matrimonia contrahebantur farreo libo adhibito. Itaq, farreum hic libum plures ejusmodi exponunt, servetur mos ille p<sup>r</sup>ferendi libum ante prodeuntes sponsas etiam nunc apud rusticos Lugdunenses. Dalecampius.)

*Goodman, an Addition.* [See p. 170.]

Ibid. "Agrum male colere, censorium probrum judicabatur." Atq, (ut refert Cato) quem virum bonum colonum dixissent, amplissime laudasse existimabant.

*Old Coynes, sc. the old British.*

Ibid. Servius rex, ovium boumq, effigie primus æs signavit.



*Yest or Barm.*

[Lib. xviii.] cap. 7. "Galliæ & Hispaniæ frumento in potum resoluto, quibus diximus generibus, spuma ita concreta p fermento utantur. Qua de causa levior illis, quam cæteris, panis est."

*Pancakes, & Fritters, & Fourmentie.*

[Lib. xviii.] cap. 8. "Pulte autem, non pane, vixisse longo tempore Romanos manifestum, quoniam inde & pulmentaria hodieq; dicuntur. . . . Et hodie sacra prisca, atq; natalium, pulte fritilla conficiuntur."

*Baking.*

[Lib. xviii.] cap. 11. Pistores non fuerunt ad Persicum usq; bellum, annis ab Urbe condita DLXXX. The Tartars & Sarmatians used a kind of Batter baked on a hearth ('tis somewhere here-about). So in Herefordshire & Wales (when I was a boy), poor beggarly people, did doe the like on a tilestone. I have seen them doe it.

The Scotts, or Highlanders, make their Oaten-cakes after this old way. (Polenta is barley-flour dried at y<sup>e</sup> fire and fried after it hath lien soaking in water. Puls, 'tis, foem: Frumenty, or such kind of meale. Pulmentum, Gruell, Pottage, q<sup>d</sup> ex pulte fiebat.

At my father's hous in Kent on every Sunday morning we used to breakfast on a pudding cake, a flat thin cake (made of the same compost w<sup>th</sup> the pudding to be boild for dinner) laid upon paper and tosted on the gridiron. W. K.

*Beanes.*

[Lib. xviii.] cap. 12. In Faba peculiaris religio. "Namque fabam utique è frugibus referre mos est auspicij causa, quæ ideo referiva appellatur. Et auctionibus adhibere eam lucrosam putant." (In Lemuribus, quæ maio p trinoctium fiebant, fabam nigram lotis manibus pedibusq; nudis, p ora versantes, ære tinniente. Lemures domo se ejicere clamantes, et ut abirent novies clamantes, expiari sic Manes arbitrati. Dalecamp.) Quin et prisco

ritu Fabacia<sup>1</sup> suæ religionis Diis in sacro est, prævalens pulmentari cibo, & hebetare sensus existimata, insomnia quoq, facere. Ob hæc Pythagorica sententia damnata: ut alij tradidere, quoniam mortuorū animi sint in ea. Qua de causa parentando utiq, assumitur.

Mdm. The old custome (yet continued) of putting a Beane into y<sup>e</sup> Cake at Twelfe-night; and also a Pea; sc., the Beane for the King (of y<sup>e</sup> beane) and the pea for the Queen.

### *Turnips.*

[Lib. xviii.] cap. 13. "Serere nudum volunt, precantem sibi et vicinis serere se."

### *Toade.*

[Lib. xviii.] cap. 17. Multi ad milij remedia, rubetam noctu arvo circumferri jubent, priusq, sarriatur, defodiq, in medio inclusā vas: fictili ita nec passerem, nec vermes nocere; sed eruendā priusq, metatur, alioqui amorū fieri." I have heard that this is used by some in England, *e. g.* in Somersetshire near Bridgewater. S<sup>d</sup>. Mr. Paschall.

### *a Lucky Hand.*

[Lib. xviii.] cap. 24. "Fit quoq, quorundam occulta ratione, quod sors genialis atq, fœcunda est." Sc. in sowing of Corne or other seeds.

### *Of putting an odd number of Egges under a Henne.*

[Lib. xviii.] cap. 26. In eum diem (bruma) ternadena subji-cito (ova) æstate, totā hieme pauciora, non tamen infra novena."

### *Prognostick of Winter Weather.*

Ibid. "Democritus talem futuram hiemem arbitratur," qualis fuerit brumæ dies, et circa eam terni: [item] solstitio æstatem.

[Lib. xviii.] cap. 29. Excellent Prognostiques for fertility & é contra.

<sup>1</sup> Fabacia, a beane cake.

Ibidem. "Archibius ad Antiochum Syriæ Regem scripsit: 'Si fictili novo obruatur rubeta rana in mediâ segete, non esse noxias tempestates.'" I have known this used in Somersetshire.

*To preserve Corne in a Garner.*

[Lib. xviii. cap. 30]. "Sunt qui rubeta rana in limine horrei pede è longioribus suspensa, invehere jubeant." Used by some in the west.

*Hodmendods in gardens (i.) likeness of men to scare birds.*

Lib. xix. cap. 4. In re medio satyrica signa [contra invidentium effascinationes].

*Horse-heads on y<sup>e</sup> hedges about Chalke, &c. but that is to fright Deer.*

[Lib. xix.] cap. 10. "Nec erucas, si palo imponantur in hortis ossa capitis ex equino genere fœminæ duntaxat."

Lib. xx. cap. 5. "Inula à jejunis commanducata, [dentes confirmat], si ut eruta est, terram non continuat [attingat]."

*Hanging up Squills.*

[Lib. xx.] cap. 9. "Pythagoras scillam in limine quoque januæ suspensam malorū medicamentorū introitum pellere tradit."

e. g. *Our Graziers, &c. wearing an Elderstick.* [See p. 178.]

[Lib. 20.] cap. 14. "Intertrigines, (sc. menta,) quoq. si teneatur tantum prohibet."

*Æ. for y<sup>e</sup> Spleene.*

Lib. xx. cap. 14. Aiunt & lieni mederi eam (mentam) ita ne vellatur; si is qui mordeat, dicat se lieni mederi, per dies ix.

*Strowing of Flowers at Funeralls.*

Lib. xxi. cap. 3. "funus elocavit, quaq. præferebatur, flores è prospectu omni sparsit."

*Dressing of Images w<sup>th</sup> flowers & festoons.*

Ibid. "Et jam tunc coronæ Deorū honos erant, & Larium publicorū privatorūq; ac sepulchorū & Manium."

*Against Charms and Sorceries.*

[Lib. xxi.] cap. 17. "Traditur et ante portas villarum (Asphodelum) satum, remedio esse contra veneficiorum noxam."

.....

[Lib. xxi.] c. 20. Xyris "præcipitur, ut sinistra manu (lectu) ad hos usus eruatur, colligentesq; dicant, cujus hominis utique causa eximant. Scelus herbariorū aperitur in hac mentione. Partem ejus servant, et quarundam aliarū herbarum, sicut plantaginis: & si parum mercedis tulisse se arbitrantur, rursusq; opus quærunt, partem eam quam servavêre, eodem loco infodiunt: credo, ut vitia, quæ sanaverint, faciant rebellare."

*Herbs.*

[Lib. xxi.] cap. 21. Abrotonum efficacissimam esse herbam contra omnia veneficia, quibus coitus inhibeat.

*Agues.*

[Lib. xxi.] cap. 23. Magi Anemonam quam primum aspiciatur eo anno tolli jubentes: diciq; colligi eam tertianis & quartanis remedio. Postea alligari in panno roseo, & in umbra asservari, opus sit adalligari.

*The like.*

[Lib. xxi.] c. 30. Parthenium "Magi contra tertianas sinistra manu evelli eam jubent, diciq; cujus causa vellatur, nec respicere. Dein ejus folium ægri linguæ subjicere, ut mox in cyatho aquæ devoratur."

*Livery et Seisin.*

Lib. xxii. cap. 4, "Summum apud antiquos signum victoriæ erat, herbam porrigere victos, hoc est, terra & altrice ipsa humo, & humatione [etiam] cedere : quem morem etiam nunc durare apud Germanos scio."

*Ague, ut ante.*

[Lib. xxii.] cap. 14. Lamium. Item, cap. 20, de anchusa. Item, cap. 21, "Seminis (Tricocci) grana quatuor [pota], quartanis pdesse dicuntur, tria vero tertianis : vel si ipsa herba ter circumlata subjiciatur capiti. "Item, ibid." Magi heliotropium (Turnesol) quartanis quater, in tertianis ter alligari jubent ab ipso ægro, precariq, eum, soluturum se nodos liberatum, et ita facere non exempta herba.

*To cure a Felon [Whitlow].*

Lib. xxii. cap. 25. "Novem granis (hordei) si furunculum quis circumducat, singulis ter, manu sinistra, et omniam ignem abijciat, confestim sanari aiunt."

*Warts.*

Ibid. "Verrucarū in omni genere prima luna singulis granis singulas tangunt, eaq, grana in linteolo deligata post se abijciunt, ita fugari vitium arbitantes."

*Y. Wild Vine.*

Lib. xxiii. cap. 1. Utuntur eâ (Labrusca) pro amuleto.

Ibid. "Aiunt si quis villam eâ (black Briony) cinxerit fugere accipitres, tutasq, fieri villaticas alites."

*K[ing]'s Evil. R.*

[Lib. xxiii.] cap. 6. "Radix (Cotoneorū), circumscripta terra manu sinistra capitur, ita ut qui faciet, dicat quæ capiat, & cujus causa ; sic adalligata strumas medetur."

*Eiesight. &c.*

[Lib. xxiii.] c. 6. "Si quis unum ex his (cytinis) solutus vinculo omni cinctus & calceatus, atq, etiam annuli, decerpserit duobus digitis, pollice & quarto sinistrae manus, atq, ita lustratis levi tactu oculis, mox in os additum devoraverit, ne dente contingat, affirmatur nullam oculorū imbecillitatem passurus eo anno."

*Ki[ng's] evil, &c.*

[Lib. xxiii.] c. 7. "Produnt, si quis inclinata arbore, supino ore aliquem nodum ejus morsu abstulerit, nullo vidente, atq, cum aluta illigatum licio è collo suspenderit, strumas et parotidas discuti."

*For the same.*

[Lib. xxiii.] c. 7. "Corticem (caprifici) impubescentem puer impubis si defracto ramo detrahat dentibus, medullam ipsam adalligatam ante solis ortum, prohibere strumas."

*For ye Chin-cough.*

Mdm. to creep under a Bramble that rooteth again in the ground at the other end.

*To stanch blood.*

[Lib. xxiii.] c. 7. "Mori germinatione, priusquam folia exeant, sinistra decerpi jubentur futura poma . . . . hi terram si non attigere, sanguinem sistunt adalligati, sive ex vulnere fluat, sive ore, sive naribus, sive hæmorrhoidis: ad hoc servantur repositi."

*Head-ach.*

[Lib. xxiii.] c. 8. — "in capitis dolere, impari numero baccas (Lauri) cum oleo conterere, & calefacere."

So Virg. [Ecl. viii. 75] "numero deus impare gaudet."

. . . . .

[Lib. xxiii.] c. 9. "Inguen ne intumescat ex ulcere, satis est surculum tantum myrti habere secum, non ferro nec terra contactum."

*Galling between y' legs.*

Lib. xxiv. cap. 8. "Virgam populi in manu tenentibus intertrigo non metuitur."

So our countrymen doe weare Elder sticks in their pockets.

*Ad idem.* [See pp. 178, 184.]

[Lib. xxiv.] c. 9. "Virgam (Agni casti) qui in manu habeant, aut in cinctu, negantur intertriginem sentire."

*Belly-ach.*

[Lib. xxiv.] c. 9. "Gravis auctor in medicina, virgam ex (tamarice) defractam, ut nec terram nec ferrum attingeret, sedare ventris dolores asseveravit impositam, ita ut tunica cinctuq. [corpori] apprimeretur."

*Impotence.*

[Lib. xxiv.] c. 9. "Aiunt si (Tamarici), bovis castrati urinæ immisceatur, vel in potu vel in cibo, Venerem finire. Carboq. ex eo genere urina ea restinctus in umbra conditur : idem cum libeat accendere, rursum uritur. Magi et id ex spadonis urina fieri tradiderunt."

*Head-ach.*

[Lib. xxiv.] c. 10. Coronam ex Smilace factam impari foliorum numero, aiunt capitis doloribus mederi.

*Savine & Samolum (Pasque flower).*

[Lib. xxiv.] c. 11. Both much esteemed by the Gaulish Druids. "Hanc [Druidæ Gallorum] Sabinam contra omnem perniciem habendam prodidere, et contra omnia oculorum vitia [fumum ejus prodesse] . . . Legitur sine ferro dextra manu," suum &c. "Samolum sinistra manu legi à jejunis contra morbos boumq. nec respicere legentem," &c.

*Holly-tree.*

[Lib. xxiv.] c. 13. "Aquifolia arbor in domo aut villâ sata, veneficia arcet." They use to be planted near houses: and in churchyards, *e.g.* within Westminster abbey cloister, &c.

*Pin & web in ye eies.*

[Lib. xxiv.] c. 15. Aiunt, si quis ante Solis ortum Chamæ-læam capiat, dicatq. ad albugines oculorum se capere, adalligata discuti id vitium.

*Conjuration.*

[Lib. xxiv.] c. 17. Aglaophotin herbâ Magos utique uti, cum velint Deos evocare de hac herba vide miram historiam apud Ælium, c. 27 et 29, lib. 14, de animalibus. Dalec: vocariq. cynospartum terrestre &c. Homero Moly. Idem.

*Magick.*

[Lib. xxiv.] c. 17. Achæmenidon nasci in Taradistilis Indiæ, "cujus radice in pastillos digesta, in dieq. pota in vino, noxij per cruciatus nocte confiteantur omnia, per varias numinum imaginationes."

Ibid. "Adamantida, Armeniæ Cappadociæq. alumnam; Hac admota leones resupinari cum hiatu laxo."

Ibid. Ophiusa "potâ terrorem minasq. serpentium obversari, ut mortem sibi eo metu consciscant: ob id [cogi] sacrilegos illam bibere. Adversari autem ei palmeum vinum."

*Divination.*

Ibid. Theangelida pota Magi divinent.

*To make Beasts tame.*

Ibid. "Ænotheridem cujus aspersu, è vino, feritas omnium animalium mitigaretur."



*Love.*

Ibid. "Anacampserotem . . . . . cujus omnino tactu redirent amores, vel cum odio depositi."

*Magick.*

[Lib. xxiv. cap. 19.] Rombotinum arborem ad etc. — "ita ut ferro non attingatur; qui perunctus est despuat ad suam dextram ter. Efficacius esse remedium aiunt, si tres quoq. [trium] nationum homines perungant dextrorsus."

The wild Irish, when they blesse your horse, or &c. they spit upon him (perhaps thrice, quære). [See p. 42.]

*℞ for Swine.*

Ibid. Lappa canaria effossa sine ferro, et addita in colluviem medetur suibus potaturis, vel ex lacte ac vino. "Quidam adiungunt et fodientem dicere oportere: Hæc est herba argemon, quam Minerva reperit subus remedium, qui de illa gustaverint."

*King's-evil and Pain.*

Ibid. "Sunt qui genicula novem, vel unius, vel e duobus tribusve herbis,<sup>1</sup> ad hunc articuloꝝ numerum involvi lana succida nigra jubeant, ad remedia strumæ panorumve. Jejunum [debere] esse qui colligat: ita ire in domum absentis cui medeatur, supervenientiq. ter dicere, jejuno jejunum medicamentum dare, atq. ita adalligare, triduoq. id facere. Quod è graminum genere septem internodia<sup>2</sup> habet, efficacissime capiti contra dolores adalligatur."

*Preservatives.*

Lib. xxv. cap. 8. Tantumq. gloriæ habet Vettonica, ut do[mus] in qua sata sit, {pura  
tuta} existimetur à piaculis omnibus.

<sup>1</sup> Quick-grasse.

<sup>2</sup> Sc. in the root.

[Lib. xxv.] cap. 9. Utraq. [Verbenaca] sortiuntur Galli, et præcinunt responsa. Sed Magi utiq. hanc rem insaniunt. Hac perunctos impetrare quæ velint, febros abigere, amicitias conciliare, nulliq. non morbo mederi. Colligi circa Canis ortum debere, ita ut ne Sol aut Luna conspiciat, favis ante et malle terra ad piamentum datis. Circumscriptam ferro effodi sinistra manu & in sublime tolli. Siccari in umbra, separatim folia, caulem, radicem. Aiuntq. si aqua spargatur tricinium, qua maduerit, lætiores convictus fieri.

*Vervain and Hypericum against evil Spirits.*

"Vervaine and Dill,  
Hinder Witches from their will."—Dodon: Herball.

Hypericon is called Fuga Dæmonum. Some doe putt it, therefore, under their Pillowes.<sup>1</sup>

*Against Witchcraft.*

[Lib. xxv.] c. 9. Cyclaminus "in omnibus serenda domibus, si verum est, ubi sata sit nihil noceri mala medicamenta: amuletum vocant."

*For the Toothach.*

[Lib. xxv.] c. 13. Senecionem (Groundswell) "si ferro circumscriptam effodiat aliquis, tangatq. ea dentem, et alternis ter despuat, ac reponit in eundem locum, ita ut vivat herba, aiunt dentem eum postea non doliturum.

Lib. xxvi. c. 8. "Intertrigines negat fieri Cato, absinthium Ponticum secum habentibus."

*Cure of Botches.*

[Lib. xxvi.] c. 9. Verbascum, &c. "Experti affirmavere, plurimum referre si virgo imponit nuda, jejuna jejuno, & manu supina tangens dicat, Negat Apollo pestem posse crescere, quam nuda virgo restinguat, atq. ita retrorsa manu ter dicat, totiesq. despuant ambo."

<sup>1</sup> [See p. 82 and Appendix.]

*Aque.*

[Lib. xxvi.] c. 11. "Buglosso inarescente, si quis medullam è caule eximat, dicatq. ad quem liberandum febre id faciat, et alliget ei septem folia ante accessionem, aiunt à febre liberari."

*Weariness.*

[Lib. xxvi.] c. 15 [14]. "Artemisiam et elelisphacum alligatas qui habeat viator, negatur lassitudinem sentire."

. . . . .

Lib. xxvii. cap. 5. "Aster . . . sed ad inguinum medicinam sinistra manu decerpi jubent, et juxta cinctus alligari."

*Tettar or ringworme.*

[Lib. xxvii.] c. 11. "Lapis vulgaris juxta flumina fert muscum siccum, canum. Hic fricatur altero lapide, addita hominis saliva : illo lapide tangitur impetigo. Qui tangit, dicit,

Φεύγετε καθαρίδες, λύκος ἄγριος ἔμμε δώκει."

*To staunch bloud.*

[Lib. xxvii.] c. 12. In tertianis quidam sinistra manu Polygonum adalligant : atq. adeo contra pfluvia sanguinis.

*Contra collectiones inflammationesq.*

[Lib. xxvii.] c. 12. Reseda "Qui curant ea, addunt hæc verba : Reseda, morbos reseda : scisne, scisne quis hic pullos egerit radices ? nec caput, nec pedes habeant. Hæc ter dicunt, totiesq. despuunt." [See p. 125.]

*Contra inguines et collectiones.*

[Lib. xxvii.] c. 13 "Thlaspi—" Præcipitur, ut qui colligit, dicat sumere se contra [inguina, et contra] omnes collectiones, et contra vulnera, unaq. manu tollat."

*Toothach.*

Lib. xxviii. c. 1. "Vi interempti dente gingivas in dolore scarificari, Apollonius efficacissimum scripsit."

This medicine was much used at Bristow, when I was a boy.

.....

[Lib. xxviii.] c. 2. Vestales virgines "hodie credimus nondum egressa urbe mancipia fugitiva retinere in loco precatone."

*Cracking of Eggeshells, or making holes in them.*

[Ibid.] "Defigi quidem diris execrationibus nemo non metuit. Huc pertinet ovorum, ut exorbuerit quisq. calices cochlearumq. protinus frangi, aut eosdem cochlearibus perforari."

As in saying thus : The Devill take thee, or, The Ravens pull out thine eyes, or I had rather see thee Pie-peckt : & such like.

This custome of breaking the bottom of the Egge-shell is (yet) commonly used in the countrey. "Because afterwards no Witches might prick them with a needle in the name and behalfe of those whom they would hurt and mischeefe, according to the practise of pricking the images of any person in wax : used in the witchcraft of those daies."—Philem. Holland.

*Stopping of an House on fire.*

[Ibid.] Etiam parietes incendiurum deprecationibus circumscribuntur.

Deprecatio illa ex Ascanio nota fuit, si in pariete scribetur Arse Vorse. Vide Festum in dictione Arse. Dalecamp.

"Festus noteth that in the old Tuscan language the words *Arse verse* signifie Averte ignem (i.) Put back the fire." Phil. Holland.<sup>1</sup>

*Sciatica.*

[Ibid.] Theophrastus ischiadicos carmine sanari (sc. libro de enthusiasmo. Dalecamp), &c. plura, vide.

[<sup>1</sup> See p. 136.]

.....

[Lib. xxviii.] c. 2. "Cæsarem Dictatorem post unum ancipitem vehiculi casum, ferunt semper, ut primum consedisset, id quod plerosq. nunc facere scimus, carmine ter repetito securitatem itinerum aucupari solitum."

*Wishing a good New-year.*

[Ibid.] "Cur primum anni<sup>1</sup> incipientis diem lætis precationibus invicem faustum ominamur?"

This custome we observe at our New-years-tyde.

*Praying for the Dead.*

Ibid. "Cur ad mentionem defunctorum testamur memoriam eorum à nobis non sollicitari?"

So we say, God rest his Soule in peace.

*Odd numbers.* [See p. 187.]

Ibid. "Cur impares numeros ad omnia vehementiores credimus?"

So Virg. [Ecl. viii. 75.] — numero deus impare gaudet.

And our House-wives, in setting of their egges under the Hen, do lay an odd number.

*Sneezing.*

Ibid. Cur sternutamentis salutamur?

Yet in mode: sc. we putt off our hatts and say, God blesse you.

*gathering of Fruits, &c.*

Ibid. "Cur ad primitias pomorum, hæc vetera esse dicimus, alia nova optamus?"

These be old, God send us new.

---

<sup>1</sup> First of March.

*When one's ear burnes.*

[Lib. xxviii. c. 2.] "Quin et absentes [tinnitu] aurium præsentire sermones de se?"

We use to say, that when ones eare, or cheeke burnes some body talkes of them.

.....

[Ibid.] In cæteris vero gentibus, Deos ante obtestantur, ut velint.

So in Herefordshire, &c: when the labourers were to doe anything, they would say, *In the name of God.*

.....

Ibid. "Alius saliva post aurem digito relata solitudinem animi propitiat."

I doe thinke that I have heard something of this.

*Kissing one's right hand.*

Ibid. "In adorando dextram ad osculum referimus."

We still kisse our right hands, out of respect: and make a legge.

*Lightning.*

Ibid. "Fulgetras poppismis adorare, consensus gentium est."

(i) Drawing in of the breath: è contra, by whistling they call for winds, sc. the Winnowers in Herefordshire, &c. [See p. 21.]

.....

Ibid. "Recedente aliquo ab epulis, simul verri solum, aut bibente convivâ, mensam vel repositorium tolli, inauspicatissimum iudicatur." ..... Item "omnino non esse." "..... Item. "Repente conticescere convivium adnotatum est non nisi in pari præsentium numero: qua in re famæ labor est, ad quemcunq. eorum pertinens.

This is not quite out of fashion.

[*Omens.* See p. 8.]

[Lib. xxviii.] c. 2. "Et sunt condita auguria, si quid loquenti cogitative. acciderit, inter execratissima."

So at the same instant, that Mr. Ashton was goeing out of the house, when he was goeing to France, the Cock happened to crow: at which his wife was much troubled, and her mind gave her, that it boded ill luck. He was taken at sea & after tryed and executed.

.....

Ibid. "Medicamenta, priusquam adhibeantur, in mensa forte deposita, negantur prodesse."

*Paring of one's nailes.*

Ibid. "Ungues resecari nundinis Romanis tacenti, atq. à digito indice, multorum pecuniæ religiosum est."

Many are superstitious not to pare their nailes (I thinke) on a monday: which seemes to be derived from ——

.....

"Pagana lege in plerisq. Italiæ prædijs cavetur, ne mulieres per itinera ambulantes torqueant fusos, aut omnino detectos ferant, quoniam adversetur id omnium spei, præcipueq. frugum."

Ibid. "Carmina quædam extant contra grandines, contraq. morborum genera, quædam etiam experta."

*blear-eies.*

Ibid. Mutianus ter Consul, viventem muscam circumligatam in linteolo albo, carere ipsum lippitudine.

*Numbers.*

[Lib. xxviii.] cap. 4. "Pythagoræ inventis non temerè fallere, impositivorum nominum impari vocaliū numerum clauditates, oculorumve orbitatem, ac similes casus, dextris assignare partibus, parem lævis."

The Woemen have a way of divining whether the husband or wife shall die first by number of the letters in Latin, or the Husbands, and wives Christen-names: which may be derived from hence: and one as true as the other.

*Moles in the face.*

[Lib. xxviii. c. 4.] “Nævus in facie tondere, religiosum habent etiam nunc multi.”

This is still observed by some.

*Spittle.* [See p. 190.]

[Ibid.] “Despuimus comitiales morbos, hoc est, contagia regerimus. Simili modo et fascinationes repercutimus . . . . Veniam quoq. à Deis spei alicujus audaciores petimus, in sinum spuendo. Eadem ratione terna despuere precatione, in omni medicina mos est, atq. ita effectas adjuvare: incipientes furuncul[ter] presignare jejuna saliva . . . . Inter amuleta est, editu quemq. urinæ inspuere: similiter in calceamentum dextri pedis, antequam induatur: item si quis transeat locum, in quo aliquod periculum adierit . . . . Extranei adventu, aut si dormiens spectetur infans, à nutrice ter adspui.”

Countrey boyes & fellowes (I believe all England over) when they prepare themselves to goe to cuffs (boxes): before they strike, they doe spitt in their hands, sc. for good luck to their endeavours.

I remember in *Kent*, when a person in a declining condition recovers and is likely to live longer, it is a proverb to say of him that he has spit in his hand, and will hold out the nother year. W. K.

*Dead hand.*

[Ibid.] “Immatura morte raptorum manu, strumas, parotidas, guttura, tactu sanari [affirmavit]. Quidam vero cujusq. defuncti duntaxat sui sexus, læva manu sinistra [aversa].”



Mdm. The wenne that grew in y<sup>e</sup> man's cheeke at Stowell, in Somerset, as big as an egge, was cured by stroking it with his dead kinswomans hand; and Mr. Davy Mell (Musitian), had a child w<sup>h</sup> a hunch back cured in the like manner.<sup>1</sup>

*Tooth-ach.*

[Lib. xxviii.] c. 4. Sunt qui præcipiant dentem qui caninus vocetur, insepulto exemptum adalligari.

Of this I have noted before.

*For a quartain Ague.*

Ibid. "In quartanis fragmentum clavi à cruce, involutū lana, collo subnectunt: aut spartum è cruce: liberatoq. condunt caverna, quam sol non attingat."

This is oftentimes donne at London: many have great faith in it: y<sup>t</sup> hangman getts mony for pieces of the halters for this purpose.

*headach.*

[Ibid.] "Inguinibus medentur aliqui, licium telæ detractum alligantes novenis septenisve nodis, ad singulos nominantes viduam aliquam atq. ita inguina alligantes licio."

Laqueum suspendiosi circumdatum temporibus.

Used by some still.

*Prevention of y<sup>e</sup> Toothach.*

[Ibid.] Frigida aqua colluere ora matutinis impari numero ad cavendos dentium dolores (semel, ter, quinquies, &c. Dalec).

This is a common custome.

*Hicquet.*

[Lib. xxviii.] cap. 6. "Pleriq. anulum é sinistra in longissimum dextræ digitum transferre."

Yet in use.

<sup>1</sup> Dr. Ridgeley.

*Sitting crosslegged, &c.*

[Lib. xxviii.] c. 6. "Adsidere gravidis, vel cum remedium alicui adhibeatur, digitis pectinatim inter se implexis, veneficium est, idq. compertum tradunt Alcmena Herculem pariente." Pejus, si circa unum ambove genua. Item Poplites alternis genibus imponi. Ideo hæc in concilijs ducum potestatum fieri vetuere majores, velut omnium actum impediētes."

When one has ill luck at Cards, 'tis common to say, that somebody sits with his legges acrossed, and brings him ill luck.

*Veiling of bonnets.*

[Ibid.] "Capita aperiri aspecta magistratuum, non venerationis causa jussere, sed (ut Varro auctor est) valetudinis, quoniam firmiora consuetudine ea fierent."

Transpose this to y<sup>e</sup> diatribe of Fashions.

*Falling sicknesse.*

[Ibid.] "Clavum ferreum defigere, in quo loco primum caput defixerit corruens morbo comitiali, absolutorium ejus mali dicitur."

*Hercules knot.*

Ibid. "Vulnera nodo Herculis<sup>1</sup> præligare, mirum quantum ocyor medicina est."

*The number foure.*

[Ibid.] "Numerum quaternarium Demetrius condito volumine, et quare quaterni cyathi sextarijve non essent potandi."

*Counter-charme.*

[Ibid.] "Hostanes contra mala medicamenta omnia promisit auxiliari, matutinis horis suam (urinam) cuiq. instillatam in pedem.

<sup>1</sup> "Wherein no ends are to be seen, they are so close couched, & therefore hardly to be unloosed."—Ph. Holland.

*Pissing.*

[Lib. xxviii. c. 6.] “Magi vetant (meiendi) causa contra Solem Lunamque nudari, aut umbram cujusq. ab ipso respergi.” Hesiodus juxta obstantia reddi suadet, ne Deum aliquem nudatio offendat. See Hesiod *ἐν ἔργois*.

[Lib. xxviii.] c. 7. “Abigi grandines turbinesq. contra fulgura ipsa (muliere) in mense connudata, sic averti violentiam cœli, in navigando quidem tempestates etiam sine menstruis.”

This is certain, that Mariners will not endure a whore on shipboard (no more than a dead corps) believing that a Storme will seize on them.

*Ague.*

[Ibid.] Ex homine resegrmina unguium è pedibus manibusq. cera permixta, ita ut dicatur tertianæ vel quaternæ, vel quotidianæ [febri] remedium quæri, ante Solis ortum alienæ januæ affigi jubent, ad remedia in ijs morbis ; quanta vanitate si falsum est, quantave noxia, si transferunt morbos ad innocentiores!”

*Numbers.*

[Lib. xxviii.] c. 8. “Facilius (Hyænam) capi, si cinctus suos venator, flagellumq. imperitans equo septenis alligaverit rodīs.”

. . . . .

[Ibid.] “Frontis (Hyænæ) corium fascinationibus resistere.”

In old Hangings, &c.: we see old Heroes with the skins of Lyons, &c., heads on theirs: as also on their knees: which were not worne only perhaps for ornament or the like ; but upon some medicinall or magicall account.

*raising Tempests.*

[Ibid.] Chamæleontis “caput et guttur si roboreis lignis accendantur, imbrium & tonitruum concursus facere.”

*Brase-nose Coll. Gate.*

[Lib. xxviii.] c. 10. "Veneficijs rostrum lupi resistere inveteratum aiunt, ob idq villarum portis præfigunt."

The Snowtes or muffle that is nailed at the top of the gate is like the snoute of some beast ; why not a Wolfe's ?

*Bellyake.*

[Lib. xxviii.] c. 13. "Ventris dolore tentari negant talum leporis habentes."

*Pissing a Bed.*

[Lib. xxviii.] c. 15. "Magi verrini genitalis cinere potio ex vino dulci demonstrant urinam facere in canis cubili, ac verba adjicere, ne ipse urinam faciat, ut canis in suo cubili.

. . . . .

Ibid. "Inguina & ex ulcerum causa intumescunt. Remedio sunt equi setæ tres totidem nodis alligatæ intra ulcus."

*Joint-gowte.*

[Lib. xxviii.] c. 16. "Leporis pedes adalligatos Podagras mitigari pede leporis viventis abscisso, si quis secum assidue habeat."

*Sleep.*

[Lib. xxviii.] c. 19. "Somnos fieri lepore cibis sumpto (Quidam supstitiose conciliando somno leporis pedes nocturno pileolo alligant.) Dalec.

This is a saying in the countrey still : and that it will make one looke faire.

Ibid. "Vulgus et gratiam corpori in vii. dies."

*Salting Meate.*

[Lib. xxviii.] c. 20. "Nullas (carnes) teredinem sentire, Luna decrescente induratas sale."

This is also religiously observed by some of our Housewives.

. . . . .

[Lib. xxix.] c. 5. "Lapidem a cane morsum, usq, in proverbium discordiæ venisse" (Canis in lapidem sæviens).

(In opinione vulgi fuit, quibus in ædibus esset lapis à cane morsus, discordiæ et intestinis dissensionibus omnia perturbari. Dalec.).

### *Flies.*

[Lib. xxix.] c. 6. "Olympiæ sacro certamine, nubes (muscum) immolato tauro, Deo quem Myiodem vocant, extra territorium id abire." (This Idol of y<sup>e</sup> Paynims, I take to be called in the holy Scripture Beel-zebub. Ph. Holland.)

I remember at Oxford (before the Civill warres) the custome was that some day of y<sup>e</sup> Whitsun-holydayes, q, de hoc, the Master-cooke (for that yeare) with the rest of his Brethren were marched in silke doublets on Horseback, and rode (I thinke) to Bartholomews or Bullington-green, fetch in the Flye: the s<sup>d</sup> master-cooke treated his brethren before they rode out. (At Exeter Coll. 1642) I sawe them drinke their mornings draughts: and on Michaelmas day they rode thither again to { convey }  
{ carry }  
the Fly away. Methinkes this old Custome lookes as if it were derived from that mentioned in Pliny.

### *Headach.*

[Ibid.] "Surculus ex nido milvi pulvino subjectus." I have heard of this in the countrey.

Lib. xxix. cap. 3. "Hic tamen complexus anguium et frugifera eorū concordia, in causa videtur esse, quare exteræ gentes Caduceum in pacis argumentis circumdata, effigie anguium fecerint. Neq, enim cristatatos esse in caduceo mos est."

. . . . .

Lib. xxx. cap. 2. "Tyridabes rex Armenieniæ Magus . . . . navigare noluerat, quoniam expuere in maria, alijsq, mortalium necessitatibus violare naturam eam fas non putant."

*Transplanting diseases.*

[Lib. xxx.] c. 5. "Præcordia vocamus uno nomine exta in homine: quorū in dolore ejuscumq; partis, si catulus lactens admoveatur, apprimaturq; his partibus, transire in eum morbus dicitur. Idq; in exenterato proscissoq; vivo deprehendi, vitiatō viscere illo quod doluerit homini: et obrui tales religio est. Hi quoq; quos Melitæos vocamus, stomachi dolorem sedant applicati sæpius. Transire morbos ægritudine eorū intelligitur, plerumq; & morte."

[Lib. xxx.] cap. 6. "Pecudis lien recens Magicis præceptis super dolentem lienem extenditur, dicente eo qui medeatur, lieni se remedium facere."

[Lib. xxx.] c. 7. Traditur in torminibus, anate apposita ventri transire morbum, anatemq; emori.

*R. For a Fellon.*

[Lib. xxx.] c. 12. "Furunculis mederi dicitur araneus, priusquam nominetur impositus, & tertio die solutus," &c., w<sup>ch</sup> see.

*Droitwich Salt Spring.*

Lib. xxxi. c. 7. Sal Tragasæus.

See the story of Droitwich Salt-Spring [p. 71].

*Of Childrens Coralls.*

Lib. xxxii. c. 2. "Aruspices eorum vatesq; imprimis religiosum id gestamen (sc. corallium) amoliendis periculis arbitrantur. . . . . Surculi infantie adalligati tutelam habere creduntur."

Coralls are worne by children still : but in Ireland they value the fang-tooth (holder) of an wolfe before it : which they set in silver and gold as we doe y<sup>e</sup> Coralls.

. . . . .

[Lib. xxxii.] c. 5. "Mala medicamenta (sorceries) inferri posse negant, aut certe nocere stella marina sanguine vulpino illita, & affixa limini superiori, aut clave æreo januæ."

To this purpose we still use frequently to naile a horse-shoe (found by chance) on the threshold of the dore ; nothing more common, and most used in London.

#### *Magical Remedies for Fevers.*

[Lib. xxxii.] c. 10. "Cor(ranæ) adalligatum frigora febrium minuit, et oleum, in quo intestina decocta sint:" cum multis alijs.

. . . . .

Ibid. "Infantium gingivis dentitionibusq; multum confert delphini cum melle dentium cinis, & si ipso dente gingivæ tangantur. Adalligatusq; idem pavores repentinos tollit. Idem effectus et caniculæ dentis."

#### *Rings.*

Lib. xxxiii. c. 1. "Manus et prorsus sinistræ maximam auctoritatem conciliavere auro, non quidem Romanæ, quærum more ferreum id erat & bellicæ virtutis in signe.

#### *Wedding Rings.*

Ibid. "Hi quoq; qui ob legationem acceperant aureos, (annulos) in publico tantum utebantur his : intra domos vero ferreis. Quo argumento etiam nunc sponsæ annulus ferreus mittitur, isq; sine gemmâ."

*Signets.*

[Lib. xxxiii. c. 1.] “Contra vero multi nullas admittunt gemmas, auroq, ipso signant: id Claudii Cæsaris principatu repertum.”

*Ring-fingers.*

Ibid. “Singulis primo digitis geri mos fuerat, qui sunt minimis proximi: sic in Numæ & Servij Tullij statuis videmus. Postea pollici proximo induère, etiam Deorū simulachris: dein juvat et minimo dare. (In digito qui minimo proximus est, annulus gestabatur, præsertim pronubus, quod in eo venam esse crederet rudis antiquitas, ad cor usq, pertingentem. Alex: ab Alex. Dalec.) Galliæ Britanniq, in medio dicuntur usæ. Hic nunc solus excipitur: cæteri omnes onerantur, atq, etiam privatim articuli minoribus anulis. Sunt qui tres uni minimo congerant: alij vero & huic unū tantū, quo signanda signent.”

An old verse as to Rings:

Miles, Mercator, stultus, maritus, Amator.

*Coronets.*

[Lib. xxxiii] c. 2. “Praeterq, armillas<sup>1</sup> civibus dedère, quas non habent externi. Iidem coronas ex auro dedère civibus.”

“A. Posthumius Dictator apud lacum Regillum castris Latinorum expugnatis, ei cujus maxime opera capta essent, hanc coronam ex præda dedit.

Perhaps our earles and barons' coronets were derived from hence.

*Gold.*

[Lib. xxxiii] c. 4. “Vulneratisq, et infantibus applicatur ut minus noceant, si quæ inferantur, veneficia.

<sup>1</sup> Before the Civil warres I remember Tom a Bedlams went about a begging. They had been such as had been in Bedlam, there recovered, & come to some degree of sobernesse, and when they were licenced to goe out, they had on their left arme an Armilla of Tinne (printed), about 3 inches breadth: w<sup>ch</sup> was sodered-on. [See Appendix.]



Some doe use pure gold bound to old ulcers or fistulas, as a secret; and w<sup>h</sup> good successe: gold attracts mercury; and I have a conceit, that the curing of y<sup>e</sup> Kings evil by gold was first derived from hence: but the old gold was very pure; and printed w<sup>h</sup> St Mich: the Arch-Angel, & to be stamped according to some Rule Astrological.

### *Iron.*

Lib. xxxiv. c. 15. “A rubigine vindicatur cerussa & gypso & liquida pice . . . . Ferunt quidam et religione quadam id fieri . . . . Medicina è ferro est et alia, quam secandi. Namque circumscribi circulo terve circumlato mucrone, et adultis et infantibus prodest contra noxia medicamenta: et præfixisse in limine è sepulchro ebulsis clavos adversus nocturnas lymphationes. Pungiq, leviter mucrone, quo homo percussus sit, contra dolores laterum pectorumq, subitos, qui punctionem afferant. Quædam ustione sanantur: privatim vero canis rabidi morsus.<sup>1</sup> Quippe etiam prævalente morbo, expavescesq, potum ust à plagâ illico liberantur.

Searing w<sup>h</sup> a red-hot iron is a present Remedie for the Biting of a Viper; this, those that gett Adders for the London Apothecaries, when they are bitt, doe use.

### *Tinning of Brasse-potts.*

[Lib. xxxiv.] c. 17. “Stannum illitam æneis vasis saporem gratiorem facit, & compescit æruginis virus: mirumq, pondus non auget.”

“Album (plumbum) *incoquitur* æreis operibus Galliarum invento, ita ut vix discerni [possit] ab argento, eaque *incoctilia*<sup>2</sup> vocant. Deinde et argentum incoquere simili modo cœpere equorum maximè ornamentis, jumentorumq, jugis in Alexia oppido: reliqua gloria Biturigum fuit. Cœpere deinde & esseda, & vehicula, et petorita<sup>3</sup> exornare: similiq, modo ad aurea quoque,

<sup>1</sup> R' rabidi canis.

<sup>2</sup> Coctilia.

<sup>3</sup> A French waggon w<sup>h</sup> 4 wheels.

non modo argentea, staticula inanis luxuria pervenit: quæq; in scyphis cerni prodigium erat, hæc in vehiculis atteri, cultus vocatur."

I never saw *tinned-potts*, scil. Brasse-potts tinned, till since the yeare 1660. 'Tis not every Brazier, that hath attained that mystery yet (1691). But Madam Ball doeth assure me, that her Father had some Brasse-potts tinned thus, that were her grandfather's, S<sup>r</sup> Geo: Bond, Lord Mayor of London above an hundred years since.

An Apothecaries boy boyling a Potion of . . . . in a brasse-skillet, was like to have killed a Gentlewoman.

### *Scutcheons in Windowes &c.*

Lib. xxxv. cap. 2. Aliæ foris et circa limina animorū ingentium imagines erant, affixis hostium spolijs, quæ nec emptori refringere liceret; triumphabantque etiam dominis mutatis ipsæ domus; et erat hæc stimulatio ingens, exprobantibus tectis: quotidie imbellem dominū intrare in alienum triumphum.

cap. 11. De aviū cantu compescendo: sc. "draconem in longissima membrana depictū circumdedere loco: eoq. terrore aves tū siluisse narratur, & postea cognitū est ita posse compesci."

### *Exorcismes.*

[Lib. xxxv.] cap. 15. "Habet (sulphur) et in religionibus locum ad expiandas suffitu domos."

### *Rebuses.*

Lib. xxxvi. cap. 5. Sunt certe etiamnum in columnarum epistylijs inscalpta nominum eorum argumenta, rana atq. lacerta (scilicet Batrachus & Saurus), who were the Artificers).

So S<sup>r</sup> Reginald Bray, architect to K. Hen. 7<sup>th</sup>, hath set up in severall places of y<sup>e</sup> roofe (vulture) of the chapell at Windsor, a *Brake*, as a Rebus for his name. Harington, a hare, a ring, & a Tun. Islip, a eie, & the slip of a Tree; this I well

remember in the Hall windowes where the Children of Westminster Schoole dine ; defaced about 1662.

The arms of y<sup>e</sup> family of *Dobell* on a monument in St. Marie's Ch. in *Oxford* is three *does* and a *Bell*. The rebus of *Bekington* (a Benefactor to Lincoln College) is a *Beacon* in a *Tun* cut in stone and affixt in the wall of y<sup>e</sup> first quadrangle. [W. K.]

### *Labyrinths, & Mazes.*

[Lib. xxxv.] cap. 13. “Hinc utiq. sumpsisse Dædalum exemplar ejus Labyrinthi, quem fecit in Creta, non est dubium, sed centesimam tantum portionem ejus imitatum, quæ itinerum ambages occursusq. ac recursus inexplicabiles continet, non (ut in pavimentis puerorumve ludicris campestribus videmus) brevi lacinia millia passuum plura ambulationis continentem ; sed crebris foribus inditis ad fallendos occursus redeundumq. in errores eosdem.”

See part . . . concerning the mazes.

### *Tintinnabula.*

Ibid. Porsenæ Regis Hetruriæ sepulchrum—“in summo orbis æneus & petasus unus omnibus sit impositus, ex quo pendeant excepta catenis tintinnabula, quæ vento agitata, longe sonitus referant, ut Dodonæ olim factum.”

### *Fundamenta.*

[Lib. xxxv.] cap. 14. “Templum Ephesiæ Dianæ ducentis viginti annis factum à totâ Asiâ. In solo id palustri fecere, ne terræ motus sentiret, aut hiatus timeret. Rursus ne in lubrico atq. instabili fundamenta tantæ molis locarentur, calcatis ea substravere carbonibus, dein velleribus lanæ.”

The tradition at Salisbury is, that Our Ladies-church there was built upon Wool-packs ; but I doe believe, that was a Figurative expression, as if one should say, that Paules church at London were built upon Coale : because the Found for the building is raised by a tax out of y<sup>e</sup> Coales that are brought from Newcastle ; so I presume, that when Salisbury church was building, there was a Tax layd upon the woollsacks ; Wiltshire

being the greatest Wooll countrey in England. At Rouën is a Tower called the Butter-tower, which was built out of a Tax on y<sup>e</sup> Butter that was brought. So one might figuratively say it was founded upon Butter.

A like tradition that London-bridge was built upon wooll-packs.<sup>1</sup> [W. K.]

*Hangings, or Tapestry.*

[Lib. xxxv.] cap. 15. "Reliquus apparatus tantus Attalica veste, &c: (rendred, a Hanging of Gold).

*Veneficia.*

[Lib. xxxv.] cap. 19. "Amianthus<sup>2</sup> alumini similis, nihil igni perdidit. Hic veneficijs resistit omnibus, privatim Magorum."

. . . . .

Ibid. Gagete "dicuntur uti Magi in ea, quam vocant axinomantiam: et peruri negant, si eventurum sit, quod aliquis optet."

*Gifts to Temples.*

Lib. xxxvii. cap. i. — "Hoc exemplo Cæsar Dictator sex dactyliothecas in æde Veneris Genitricis consecravit: Marcellus, Octavia genitus, in Palatina Apollinis æde cella unam.

*Beata Dei Genitrix*: The beginning of an old Antheme at our Lady-church at Sarum.

*Chesse-boards.*

[Lib. xxxvii.] cap. 2. "Tertio triumpho (Pompeius) die natalis sui egit, transtulit alveum cum tesseris lusoris e gemmis duabus latum pedes tres, longum pedes quatuor."

*Horloge.*

Ibid. "Museum ex margaritis, in cujus fastigio erat horologium (quære de hoc).

[Lib. xxxvii.] cap. 3. Succinum "infantibus adalligari amuleti ratione prodest."

<sup>1</sup> [These two paragraphs are given at somewhat greater length in Nat. Hist. of Wilts, p. 98; and more briefly in Nat. Hist. Surrey, iv. 42. Ed.]

<sup>2</sup> It is taken for Alume de plume.

*Diamonds.*

[Lib. xxxvii.] cap. 5 [4]. "Adamas & venena irrita facit, et lymphationes abigit, metusq. vanos expellit à mente."

*Silver boates, for drinking.*

[Lib. xxxvii.] cap. 9 [8]. Chrysoprasio "et amplitudo ea est, ut cymbia etiam ex ea fiant."

These silver boates are very common at Bristow among the merchants, who used to carry them in their pockets to Tast wine; they call them Tasters. ¶ They were first called *cognes* (from *coggonas*, little boats), y<sup>e</sup> word is still retained in a *cogue* of brandy. W. K.

. . . . .

[Lib. xxxvii.] cap. 8. "Non translucet Molochites, spissius vivens, à colore malvæ nomine accepto, reddendis laudata signis, et infantium custodia quadam, innato contra pericula ipsorum medicamine."

*Amulets.*

[Lib. xxxvii.] cap. 9. "Totus Oriens pro amuletis traditur gestare (Jaspidem) quæ ex ijs smaragdo similis est & . . . . . Licet obiter vanitatem Magicam hic quoq. coarguere, quoniam hanc concionantibus utilem esse prodiderunt."

I wonder that here is no mention of the virtue of the Saphir. The Bishops have on the back of y<sup>e</sup> glove of the . . . . hand, as is to be seen in their monuments at Winton, &c.; a saphir ring. They say it preserves from infection of Pestilential & infectious diseases. See Albertus Magnus de hoc: I warrant he has recited vertues enough of it.

. . . . .

[Lib. xxxvii.] cap. 9. Amethysts "Magorum vanitas resistere ebrietati eas promittit, & inde appellatas. Præterea si Lunæ nomen aut Solis inscribatur in ijs, atq. ita suspendantur collo è capillis cynocephali vel plumis hirundinis, resistere veneficijs. Jam vero quoque modo adesse reges adituris. Grandinem quoq. avertere & locustas, precatione addita, quam demonstrant."

*Tempests.*

[Lib. xxxvii.] cap. 10. "Sunt et chelonitides oculis testudinum similes, ex quibus ad tempestates sedendas multi utuntur."

. . . . .

[Lib. xxxvii. cap. 10.] "Glossopetra linguæ similis humanæ in terra non nascitur, sed deficiente Luna cœlo decidere, et lenocinanti necessaria creditur. Ventos ea comprimi narrant. Gorgonia nihil aliud est, quam corallium: nominis causa, quod in duretiam lapidis mutatur. Emollit maria. Fulminibus & typhonibus resistere affirmant."

*Agnus Dei's* some believe, to have the like virtue against Tempests at sea, &c.

*Invisibility.*

Ibid. "Magorum impudentiæ vel manifestissimum in hoc quoque exemplum est, quoniam admixta herba Heliotropio, quibusdam quoq. additis precationibus, gerentem conspici negent."

*Divination.*

Ibid. "Hammonis coram inter sacratissimas Æthiopix gemmas, aureo colore, arietini cornus effigiem reddens, promittitur præ-divina somnia representare."

. . . . .

Ibid. "Zachalius Babylonius in his libris quos scripsit ad regem Mithridatem, humanæ gemmis attribuit fata: has non contentus oculorū & jocinerum medicina decorasse, à rege etiam aliquid petitoris dedit & litibus judicijsq. interposuit: in prælijs etiam eas (Hæmatites) salutare pronuntiavit."

*Raising of Spirits.*

[Lib. xxxvii. cap. 11.] "Ananchitide in hydromantia dicunt evocari imagines deorum: synochitide umbras inferorum evocatas teneri: dendritide alba defossa sub arbore, quæ cædatur,

securis aciem non hebetari. Et sunt multo plures, magisque monstrificæ, quibus barbari dedere nomina, confessi lapides esse. Nobis satis erit in his coarguisse illorum dira mendacia."

FINIS.

*Painting of Ale-house dores with a checquer.*

Athenian Mercury, No. 10, March 4<sup>th</sup>, 169 $\frac{1}{2}$ .

"The most ancient Publick houses were *Inns*, which had particular Licenses from the Barons of the Exchequer; and payd such a Tribute into the King's Exchequer, and therefore were marked with a *Checquer*, as the only signe of publick Entertainment. Some believe, that *Chess* was the only play used by our Ancestors in some publick Houses, which therefore had a Checquer for distinction sake, as a Billiard-Table, &c., are now. But the antiquity of *Chequers* (as being the first Signes, as also for that for a great while after that Branch of the Revenue was tributary to the Crowne, no other Signes were used) shews this last opinion to be false."

## APPENDIX I.

---

### NOTES REFERRED TO IN OR REFERRING TO PRECEDING PAGES.

---

Page 5. *Dancing in Churches*.—"The practice of dancing in churches, which prevailed among the early Christians, has been by some writers supposed to be an imitation of similar proceedings in Pagan times. The late Mr. Douce, who was of this opinion, quotes in his *Dance of Death*, p. 6, a decree of a council held under Pope Eugenius II. in the ninth century, in which the custom is thus noticed: 'Ut sacerdotes admoneant viros ac mulieres, qui festis diebus ad ecclesiam occurrunt, ne *ballando* et turpia verba decantando choros teneant ac ducunt, similitudinem Paganorum peragendo' (*Leg. Antiq.* iii. 84). But may not this practice have arisen among the Jews? We know that David danced before the ark, 2 Samuel, vi. 14; and Eisenmenger, in his *Entdecktes Judenthum*, p. i. s. 46, tells us that it is a rabbinical tradition that at the marriage of Adam and Eve in Paradise the Creator and the angels danced, having the sun, moon, and stars, *als dem Frauenzimmer*, as partners! A work on the subject of 'The Religious Dances of the Early Christians,' which I have not been able to consult, but which bears a very high character, I mean, M. C. H. Brömel's *Fest-Tanzen der Ersten Christen*, Jena 1705, would probably throw great light upon this point."—[W. J. T. p. 80.]

Page 5. *The Yule Log*.—"The learned Dr. Jacob Grimm, in his *Deutsche Mythologie*, p. 117, quotes from the *Mémoires de l'Académie Celtique* notices of a similar custom which prevails at Commercy en Lorraine:—"Le 24 Décembre vers les six heures du soir, chaque famille met à son feu une énorme buche appelée *Souche de Noël*. On defend aux enfans de s'y asseoir, parceque, leur dit on, ils y attraperaient la gale. Notez, qu'il est d'usage dans presque tout le pais de mettre le bois au foyer dans toute sa longueur, qui est d'environ 4 pieds, et de l'y faire brûler par un bout." A somewhat similar practice



obtains at Bonneval: 'La veille de Noel, avant la messe de minuit, on place dans la cheminée de l'appartement le plus habité une *buche*, la plus grosse que l'on puisse rencontrer, et qui soit dans le cas de résister pendant trois jours dans le foyer. C'est ce que lui a fait donner le nom de *tréfué*, *tréfoné*, trois feux.' Among the traditions of Denmark, recorded by Thiele in his *Danske Folkesagn*, 3 sam. s. 102, is the following:—'When people at Christmas Eve sit together at table and wish to know who among them will die before the next Christmas, some one goes out quietly and peeps in at the window, and whoever is seen to sit at table without a head will die in the coming year.' And from Thiele's note we learn that at Anspach it was believed that, when at Christmas or New Year's Day the tree which had been brought in was lighted, any one had but to look at the shadows of those present to learn who would die in the course of the next year, for their shadows would be seen headless."—[W. J. T. p. 81.]

Mr. Coote writes: "The Anglo-Saxon word is 'geol' not 'gehal.' The Yule log is Latin in origin. Vico, in his *Scienza Nuova* (Michelet's translation, liv. 2, ch. 5, p. 178, Paris, 1827), says, that amongst the common people of Naples in his time (*i. e.* 1725) it was the custom for the father of the family on the night of Christmas Eve, seated at his hearth, to set fire to a log of wood, and to throw incense and sprinkle wine upon the flames. The month of December was in the old pagan system under the *tutela* of Vesta. Hence therefore the reverence thus shown to the hearth and fire. See the *Calendarium Farnesinum*, Zell's *Delectus*, p. 59."

Page 5. *The Loving Cup*.—"This practice, which is so perfectly in unison with the character of a simple-minded people, is clearly allied to one still existing, we mean the drinking from the 'Loving Cup,' a ceremony which is yet observed by several of the City Companies when the Courts dine in their halls, though perhaps more immediately to the *Agapæ* [see p. 41] . . . . In Grimm's *Deutsche Mythologie*, pp. 36-38, we have much curious information upon the custom (of Pagan origin, but which Christianity never succeeded in out-rooting) of *Minnetrinken*, drinking to the love or rather memory of the absent. But the passage is too long to translate, and will not very well admit of curtailment."—[W. J. T. p. 82.]

Pages 7 and 14. *Simmel Cakes*.—Mr. R. H. Alcock, of Bury, is me the following note upon this subject:—

“ At Bury, in Lancashire, they prepare cakes for Midlent Sunday, which they call Simnel Cakes. They are circular in outline and of various sizes, from two or three pounds weight up to fifty pounds or even more. In composition they are not unlike rich plum cake, but contain additional ingredients, including spices. The use of them is universal in the town, and when drink was allowed to flow more freely than it is now the streets of Bury on Midlent Sunday were scenes of much drunkenness; but this scandal is now happily amended.

“ Several attempts have been made to trace the origin of this custom and the derivation of the word simnel. One of these derives simnel from the Latin *semolina*, fine flour, which was used for preparing the altar-bread of the Catholic Church. This or very similar words are used in Holstein, and by other people of the Saxon race, to designate a sort of bun or cake made of wheat flour, superior in quality to the rye-bread in common use. Another supposition is, that the original and proper name of the cake is *simblin* and not simnel, and that the latter is a corruption introduced by newspaper writers and confectioners who considered it more euphonious and less rustic than the older and common name; and this may be true, for even twenty-five years ago *simblin* was much the more usual name. On this basis the following argument has been raised: That Midlent Sunday was always held before the Reformation as a sort of popular festival, at which families assembled all their members together, and that the old English word ‘simbel’ signifies a feast, a meeting, or coming together. *Symblian* and *symbl*, we are told, are forms in which the verb to feast is written, and hence ‘*symblande*’ or feasting-cake is the origin of the name ‘*simblin cake*’ of Bury, where it was used at this festival of Midlent. This explanation is ingenious and seems not improbable, if we admit that ‘*simblin*’ is the original name, though even then it is difficult to understand how such a general proposition should have such a purely local application, and why Bury alone should have its ‘*simblin cakes*.’ By some the name is referred to Lambert Simnel, who in 1487 landed in North Lancashire, and on his march southward had his force strengthened, among others, by Sir Thomas Pilkington, of Pilkington and Outwood and Lord of Bury, who joined him along with several of his dependants. After the defeat of Lambert Simnel this Sir Thomas Pilkington was taken and beheaded, and his estates, including the demesne of Bury, were confiscated. It may be presumed that many if not most of the families of Bury sustained losses during these disturbances, and hence

it has been supposed that the simnel cakes were originally funeral cakes eaten in commemoration of these events.

"All these conjectures are more or less fanciful, yet it is possible that each of them may contain some truth. The derivation from semolina seems too sound to be lightly put on one side, and the two words simnel and simblin might exist side by side with the same or with different derivations in the old time before Lambert Simnel; but it remains to be accounted for why this particular manner of celebrating Midlent Sunday should be peculiar to Bury, and it is possible that the local connexion with Lambert Simnel may have served to perpetuate his name in connexion with the cake, and at the same time an old custom which in most places has fallen into desuetude."

The *Bury Times* for March 6, 1880, contains a reprint of a long paper on Simnel Sunday, which was "published a few years ago by one of our Lancashire weeklies."

Page 9. *Sowlegrove*.—Mr. Coota notes: "The Wiltshire name of 'Sowlegrove' may rather seem to be a reminiscence of the anniversary sacrifices in February for the repose of the souls.

'Placutis sunt tempora pura sepulchris,  
Tunc cum ferales praeteriere dies.'—*Fast.* 2, v. 33, 34.

What 'grove' is a corruption of, I do not know."

Page 9. *Lew*.—"A.-S. hleow, or hleo, *shelter, shade, covering*; Du. lauw. Shelter from the wind. 'In the lew zide o' the hedge.' 'On pisses holtes hleo:.' 'Within this grove's shelter.' Thence *lee*-ward, the opposite of windward, and a *lee*-shore. Also tepid, as lew-warm, *luke-warm*, which is from the A.-S. wlæc; Ger. lau, lau-warm; Da. luuken; Du. laauw."—Barnes's *Dorset Gloss.* (1848), p. 357.

"*Lew*, calm and warm. The people of South Wilts have this proverb: 'Sowle grove sil lew,' *i. e.* 'February is seldom warm.' So in Kent we say a lew hedge, under that side where the wind does not come. So Dunelm. to lie under the lee, or lew, or laigh, *i. e.* under y<sup>e</sup> shelter, A.-S. hlæpe, *Agger, aceruus*. Hence Mr. Noel sais is y<sup>e</sup> name of Lewes in Suss."—Kennett, *Lansd. MS.* 1033.

Page 12 (top). This "charme" occurs in Peele's *Old Wives Tale* (1595): "Did you never hear so great a wonder as this, Three blue beans in a blue bladder, rattle, bladder, rattle."

Page 12. *Day Fatality*.—Mr. Solly sends the following as an illustration of how much Cromwell thought of fortunate and unfortunate days. "His letter to the Speaker, W. Lenthall, from Worcester, dated 3rd Sept. 1651, announcing the victory, begins:—'Being so weary and scarce able to write, yet I thought it my duty to let you know thus much, that upon this day, being the third of September (remarkable for a mercy vouchsafed to your forces on this day twelvemonth in Scotland), we beat the enemy totally,' &c. &c. The conviction of the *fortunate day* must have been very strong in Cromwell's mind when he wrote this hurried letter after 'five hours as stiffe a contest as ever I have seen.'"

Page 15. *Pipe and Tabor*.—"The pipe and tabor, after contributing to the amusement of the people for centuries in a manner to ensure them the admiration, if not of musicians, at least of all advocates of the 'greatest happiness' principle, have at length disappeared from among us, and left behind nothing but a name closely associated with the rural pastimes of the country. Aubrey, who like too many antiquaries is for referring the origin of everything to the Romans or the Druids, derives the tabor from the *sistrum* of the Romans. The reader who will take the trouble to consult Schilling's *Universal Lexicon der Tonkunst*, under the words '*Sistrum*' and '*Rappel*,' will soon be convinced of Aubrey's error, while the same work, *sub voce* '*Tamburin*,' shows us the antiquity of the tabor from its use (or rather its prototype, the *timbrel*) by Miriam as an accompaniment to her song and dance of victory after the passage of the Red Sea. (See Exodus xv. 20.)"—[W. J. T. page 84.]

"When King Charles II. was at Salisbury, 1665, a piper of Stratford *sub Castro* played on his tabor and pipe before him, who was a piper in Queen Elizabeth's time, and aged then more than 100."—*Nat. Hist. Wilts*, p. 70.

Pages 16, 20. *Holy-water-sprinkle*.—This was the old English name for the *aspergillus*, or brush used by the priest for sprinkling the congregation before high mass, and on other occasions. It is called "holy water spryngelle or strenle" in *Prompt. Parv.*; and in Turner's *Libellus* (1538), a brush-like horsetail (*Equisetum*) is called "hally-water strynle," on account of its resemblance to an *aspergillus*.

Page 18. *The Holy Mawle*.—"In spite of all the erudition which Aubrey has displayed upon the subject of this very repulsive superstition, we suspect that, though 'much disguised (after the old



fashion) in the Romancy-way,' it is connected with some of those personifications of the word Hamar (*malleus*), with the attributes of death or the evil one, referred to by Grimm in his *Deutsche Mythologie*, s. 124, *et seq.* and which seem again, from another passage in the same work (p. 559), to have somewhat of a biblical foundation. Hieronymus, in a letter to Pope Damasus, in which he treats of the Parable of the Prodigal Son, speaks of *Malleus* as among the names of the devil (*Greg. Magn. Oxon.* i. 1125), 'In Scriptura sacra *Mallei nomine* Diabolus designatur, per quem nunc delinquentium culpæ periuntur, aliquando vere percussio cælestis accipitur . . . . nam quia in appellatione *Mallei* antiquis hostis exprimitur, Propheta testatur, dicens : Quomodo confractus est et contritus malleus universæ terræ,' Jerem. l. 23, which is rendered in the English version, 'How is the hammer of the whole earth cut asunder and broken?' The English reader will bear in mind that in the inscription round the tomb of Edward I. in Westminster Abbey that monarch is termed 'Malleus Scotorum.'"—[W. J. T. pp. 84-5.]

Page 20. *Immuring of Nuns*.—It would appear that this is a subject which investigation may prove to have been much misrepresented. In a notice of the *Camp of Refuge*, edited by Samuel H. Miller, which appeared in *The Academy* for Dec. 11, 1880 (p. 421), the following passage occurs : "We are sorry to find that one of [the notes] gives additional currency to the horrible fable that it was a monastic practice for the authorities to cause evil monks and nuns to be walled up in niches. The splendid description in 'Marmion' of such a scene renders it well-nigh impossible to convince people that such things were not, but it is necessary to do what one can to remove such an undeserved stigma upon the memories of men and women who would have shrunk from such a refinement of cruelty with as much horror as ourselves. We must beg Mr. Miller, before he issues a new edition . . . . . to read what the late Archdeacon Churton has said on this painful subject in the Reports of the Associated Architectural Societies, ii. 311-15. No man of his day was more capable of investigating such a story as Scott tells with judicial impartiality; and of it he says without hesitation that as a part of monastic discipline there never was a time when it could have been true."

Page 22. *Altars*.—"Aubrey repeats this observation, but with a difference, as the heralds say, where he is treating of high places

[p. 98]. . . . Grimm, in his Introduction (xx.), . . . has some very interesting remarks upon the manner in which the early Christians 'converted temples into churches, erected chapels on the hills dedicated to the gods, and founded monasteries in the sacred woods,' &c. M. Le Roux de Liucy, in his introductory volume to *Le Livre des Légendes*, has devoted one chapter to 'Traditions of Forest and Hills,' in which he quotes a number of traditions relative to the Tombeleine and Mont Saint Michel, referred to in the text, from the very elegant and interesting volume published by M. Raoul in 1833, entitled *Histoire Pittoresque du Mont Saint Michel et de Tombeleine*, &c."—[W. J. T. p. 86.]

Page 22. *S. Adelm.*—"Old Bartlemew, &c. old people of Malmesbury, had by tradition severall stories of miracles donn by St. Adelm, some whereof I wrote down heretofore; now with Mr. Anth. Wood at Oxford. I remember the tradition in our parts was, that St. Adelme, abbot of Malmesbury, travelling by Haselbery, threw down his glove, and said, if they digged there they should find great treasure; they digged and found a quarrie of excellent freestone, whereof our churches and monasteries were built. He had travelled abroad, and by the surface of the ground could easily guess that freestone was underneath that crust."—*Royal Soc. MS.* fol. 207.

Page 23. *Offerings at Funerals.*—The following extract, from an article on "Churchyard Superstitions" in the *St. James's Gazette*, seems to imply that this custom of offering money still survives. "A curious surviving custom at Welsh funerals is termed the 'parson's penny.' After reading the burial service in the church, the clergyman stands behind the table while a psalm is being sung. In the meantime each of the mourners places a piece of money on the table for his acceptance. This ceremony is regarded as a token of respect to the deceased, although it was no doubt originally intended to compensate the clergyman for praying for the soul of the departed. In some Welsh parishes also a similar custom, called 'spade-money,' is kept up. After the corpse has been committed to its resting-place the grave-digger presents his spade as a receptacle for donations, these offerings, which often amount to a goodly sum, being regarded as his perquisite." See also Bingley's *North Wales*.

Aubrey is in error in saying that "these are mentioned in the Rubrick of the Church of England Common Prayer Book."

Page 25 (last line). *Midsummer-Men*.—For details regarding this custom, see Brand, i. 329-330 (Bohn's edition).

Page 26. *Bonfires on S. John's night*.—See Brand, ii. 317-9 (Bohn's ed.) It may be worth while noting that the practice is still (1880) general in many parts of Ireland, e.g. co. Galway and co. Limerick.

Page 28. *Ambrose Brown*.—He was 103 years old at the time of his death, 166— .—See *Nat. Hist. Wilts*, p. 69.

Page 29. *S. Oswald*.—This localisation of the martyrdom of S. Oswald differs from that given by Alban Butler (*Lives of the Saints*, Aug. 5). It appears from Butler's remarks that a good deal of doubt existed as to the actual locality. S. Oswald was a popular saint in pre-reformation times; the author referred to says that his prayer for the souls of the soldiers who slew him became proverbial; "it became a proverb, 'O God, be merciful to their souls,' said Oswald when he fell."

Page 29. *St. Twosole*.—Similar corruptions of the name of a saint are offered by "T'andry" for St. Andrew, certain cakes made in Buckinghamshire on the feast of St. Andrew being called "T'andry cakes" (Henderson's *Folk-Lore*, ed. ii. p. 98); and Tawdry for St. Audrey or Etheldreda. "At the fair of St. Audry, at Ely, in former times, toys of all sorts were sold, and a description of cheap necklaces, which, under the denomination of *tawdry laces*, long enjoyed great celebrity. Various allusions to tawdry laces occur in Shakspeare, Spenser, and other writers of their age."—Chambers's *Book of Days*, ii. 459.

Page 31. *Funeral Song*.—"This remarkable specimen of the funeral dirge has been printed by Sir Henry Ellis in his edition of Brand, ii. 180, and also, somewhat differently, by Sir Walter Scott in his *Minstrelsy*, ii. 141, neither of whom, however, furnishes us with that important passage as regards the mythology on which the song may be said to be founded, which describes the bridge of Dread as being 'na brader than a thread;' which passage, though a marginal addition in Aubrey's MS., is clearly of the same age and authority as the rest of the poem, and therefore deserving of particular notice as identifying the myth with cognate Jewish and Mahommedan fables. In the remarks which Sir Walter Scott has prefixed to it, after

noticing the word *sleet*, in the *refrain* (for in his version we read, 'Fire and *sleet* and candlelight'), which he supposes to be 'corrupted from *selt* or *salt*,' a quantity of which, in compliance with a popular superstition, is frequently placed on the breast of a corpse, he proceeds to quote from a MS. in the Cotton Library, Julius, F. vi. 459 (containing an account of Cleveland in Yorkshire in the reign of Elizabeth), the following curious illustration of it:—

" 'When any dieth, certaine women sing a song to the dead bodie, reciting the journey that the partye deceased must goe; and they are of beliefe (such is their fondnesse) that once in their lives it is good to give a pair of new shoes to a poor man, forasmuch as after this life they are to pass barefoot through a great launde full of thornes and furzen, except, by the meryte of the almes aforesaid, they have redeemed the forfeyte; for at the edge of the launde an ould man shall meet them with the same shoes that were given by the partie when he was lyving; and, after he hath shodde them, dismisseth them to go through thick and thin without scratch or scalle.'

"After numerous quotations to show that 'the mythologic ideas of this dirge are common to various creeds,' Sir Walter has given at full length the very minute description of the *Brig o' Dread*, from the MS. legend of 'Sir Owain,' in which the bridge is described as placed between paradise and purgatory. There occurs, however, in the Preliminary Discourse (pp. 120–1, ed. 1801), which Sale has prefixed to his translation of the Koran, a passage so very curiously illustrative of this peculiar superstition that I trust I may be excused if, notwithstanding its great length, I quote it entire.

" 'The trials being over, and the assembly dissolved, the Mahomedans hold that those who are to be admitted into paradise will take the right-hand way, and those who are destined to hell-fire will take the left; but both of them must first pass the bridge, called in Arabic al Sirât, which they say is laid over the midst of hell, and described to be finer than a hair and sharper than the edge of a sword, so that it seems very difficult to conceive how any one shall be able to stand upon it; for which reason most of the sect of the Motazalites reject it as a fable, though the orthodox think it a sufficient proof of the truth of this article that it was seriously affirmed by him who never asserted a falsehood, meaning their Prophet, who, to add to the difficulty of the passage, has likewise declared this bridge is beset on each side with *briars and hooked thorns*, which will, however, be no impediments to the good, for they shall pass with wonderful ease and



swiftness, like lightning or the wind, Mohammed and his Moslems leading the way ; whereas the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light, which directed the former to paradise, will soon miss their footing and fall down headlong into hell, which is gaping beneath them. This circumstance Mohammed seems to have borrowed from the Magians, who teach that, on the last day, all mankind will be obliged to pass a bridge, which they call Pûl Chinavad, or Chinavar : that is, the straight bridge, leading directly into the other world, on the midst of which they suppose the angels, appointed by God to perform that office, will stand, who will require of every one a strict account of his actions, and weigh them in the manner we have already mentioned. It is true the Jews speak likewise of the bridge of hell, which they say is *no broader than a thread*, but then they do not tell us that any shall be obliged to pass it, except the idolaters, who will thence fall into perdition.'

"Sale's account of this Jewish bridge, 'no broader than a thread,' is confirmed by Esenmenger, in his *Entdecktes Judenthum*, ii. s. 258.

"Notwithstanding the great length to which this note has already extended, I cannot bring it to a close without referring the reader to that very curious chapter (xxi.) in Grimm's *Deutsche Mythologie*, in which he treats of the 'soul'; more especially to that part of it which relates to the soul's passage across the gulf which separates this world from the infernal regions, wherein mention is made of its traversing *the bridge across the river* (see page 483); more particularly with respect to the dirge which has called forth these remarks, the passage in which he speaks of the *Todtschuh*, or shoe of the dead (in the old Norse tongue *Helskô*), which was bound on the foot of the deceased as a preparation for the long journey on which he was setting forth; and from which custom, although now no longer observed, the honours paid to the dead are at Henneberg, and many other places, still designated as the *Todtschuh*."—[W. J. T. pp. 90-1.]

Pages 32, 40. *Amulets*.—For a good chapter on this subject see Pettigrew's *Superstitions*, pp. 47-54 : see also p. 124, &c.

Page 33. *Wellflowering*.—"The custom which Aubrey has here recorded, on the authority of Anthony Wood, is clearly one whose origin may be traced to the times of Paganism, and, as such, it affords us a striking example of the manner in which the rites of heathenism

were eventually Christianized, when it was found that they had taken so strong a hold upon the affections of the people, that the decrees of councils and the sermons of the priesthood were in vain directed against them. Grimm's *Deutsche Mythologie*, pp. 68, 70, and 326-334, contains an abundance of curious materials illustrative of the veneration in which certain fountains, springs, and streams were formerly held, and of the various peculiar customs to which this feeling has given rise. And in Sir Henry Ellis's edition of Brand's *Popular Antiquities*, ii. 266, 267, a number of similar particulars are collected, in illustration of the following passage, which we quote as having peculiar reference to Aubrey's memorandum on the subject of Well-worship. Various rites appear to have been performed on Holy Thursday at wells in different parts of the kingdom, such as decorating them with boughs of trees, garlands of tulips, and other flowers placed in various fancied devices. In some places, indeed, it was the custom, after prayers for the day at the church, for the clergyman and singers even to pray and sing psalms at the well.

"The custom of well-flowering is still practised on Holy Thursdays at Tissington in Derbyshire [and in other places in the same county]; see Lysons' *Magna Britannia*, vol. v. p. ccxli.: 'There is service in the church on that day, and a sermon, after which each of the wells is visited, and the three psalms for the day, with the epistle and gospel, are read, one at each well, of which there are five, of remarkably clear water.' See also that agreeable miscellany, Hone's *Every Day Book*, ii. 640, where the correspondent, after giving an account of the Tissington Well-Flowering, refers to the ancient practice of sprinkling the Severn with flowers, a practice alluded to by Dyer in his poem of the *Fleece*, and by Milton in his *Comus* : —

The shepherds, at their festivals,  
Carol her good deeds loud in rustic lays,  
And throw sweet garland wreaths into her stream  
Of pansies, pinks, and gaudy daffodils."

"In Partridge's *History of Nantwich*, 1774, p. 59, is the following account of a similar custom which prevailed at that place: 'Every Ascension Day our pious ancestors sang a hymn of thanksgiving for the blessing of the brine. That ancient pit, called the Old Biat (ever held in great veneration by the townspeople), was on that day bedecked and adorned with green boughs, flowers, and ribbands, and the young people had music and danced round it, which custom of dancing, and adorning the pit continued till a very few years ago.' Klemm, in his

*Handbuch der Germanischen Alterthumskunde*, p. 338, tells us that among the old Germanic tribes salt-springs were considered as sacred, and the wish to possess them led to frequent contests and bloodshed." W. J. T. [pp. 92, 93.]

The S. Richard alluded to by Aubrey is commemorated on April 3, but the account given of him by Alban Butler, from his life by Ralph Bocking, his confessor, does not agree well with Aubrey's statement. Butler says he "always manifested the utmost dislike to gay diversions," and "condescended to become his brother's servant."

Page 38 (last paragraph). *Slough of an adder*.—The following extracts from the Royal Society MS. give a more detailed account of the uses of this:—

"For the prick of a thorne. R. a piece of the slough of an adder, and tye it to the wrong side of the finger or, &c. that is prick't with a thorne: it will open the orifice that you may pluck it forth. From Mrs. Markey, Sir Jo. Hoskyn's aunt."—Folio 164.

"For the spleen. Take a finger length of the slough of an adder in powders. I knew one that tryed it with good successe. In Sussex they weare hattbands of them for the headach or &c."—Folio 165.

The following extracts from the same MS. may find place here:—

"Sir Thom. Trenchard, of Dorsetshire, walking in his parke at Lich-yate, was stung in the foot by an adder: which he killed. He presently betooke himselfe to his chamber; the (male or female) adder hunted him on the foot, and came and bounc't at his chamber doore; they opened the doore and killed it. This is attested by the family.

"The fundament of a pigeon applied to the bite-place of an adder, that pigeon will quickly dye; then put on another, &c., till no more will dye. Capt. Hamden."—Folio 166. A somewhat similar remedy (for hydrophobia) is given in *Philosophical Transactions*, xiv. 410 (1687): "Pluck the feathers from the breech of an old cock, and apply it bare to the bite, and do this upon each of the wounds. If the dog were mad, the cock will swell and die, and the person bitten will do well; but if the cock dies not, the dog was not mad. If the wounds be very small, it is requisite to open them with a lancet."

Page 42. *Love-feasts*.—"A<sup>y</sup>awai, or love-feasts, or revels. These ries are verily believed by most of this parish [Frensham] and by

many of their daughters, who can hardly be of any other opinion, so powerful a thing is custom joyn'd with ignorance. I remember the very same tradition and belief is in and about Camelot in Somersetshire, where King Arthur kept his court. Homer in his *Odyssees* reports that Ulysses in his travels came to a town where at one end of it it was day and at the other night. Mr. Thomas Hobbes in his translation makes this observation in the margin: Homer did not believe this, but it was a pleasure to him to think how much the learned could make the ignorant believe."—*Nat. Hist. and Antiq. of Surrey*, iii. 366-7.

Page 43. *Cocklebread*.—" 'Cockell-Bread' is mentioned in Peele's *Old Wives Tale*, but the ingenious editor of that early dramatist expresses his regret that, 'after many inquiries on the subject of cockell-bread,' he is unable to inform the reader what it was (*Peele's Works*, i. 234). The mystery is now clearly solved, for the question in Burchardus, which we here quote at length (from *Grimm*, xxxix.), fully establishes the correctness of Aubrey's views as to the origin of this game:—'Fecisti quod quædam mulieres facere solent, prosternunt se in faciem, et discoopertibus natibus jubent, ut supra nudas nates conficiatur panis, et eo decocto tradunt maritis suis ad comedendum. Hoc ideo faciunt ut plus exardescant in amorem illorem.'

"The name 'Hot Cockles' is derived by Strutt, in his *Sports and Pastimes*, p. 393, ed. 1833 (which contains, however, no allusion to any such Norman word as that to which Aubrey refers), from the 'Hautes Coquilles' of the French. In the *Mémoires de l'Académie Celtique*, tom. iii. we have a description of a curious marriage custom, which may possibly bear some reference to the 'cockel-bread,' or at least to the etymology of the name."—[W. J. T. pp. 95-6.]

Mr. H. C. Coote writes:—"I have more than once heard a nurse say to a baby, tossing it up in her lap—

'Up with your heels and down with your head,  
That is the way to make cockle bread.'

Page 50. *Pentalpha, Pentacle*.—"The 'Pentaculum Salomonis,' the 'Druden-fus' of the German magical writers, and which is regarded at the present day by the superstitious in Germany as an effective hindrance to the power of witches, is said to have its origin in the secret doctrines of the Pythagoreans, and to have been from thence transferred to the mysteries of Druidism. Be this as it may, it is

certain it was looked upon in the Middle Ages as a sign of immense power, and at the present moment the magical Pentaplex in the western window of the southern aisle of Westminster Abbey, is one of the emblems which still exist, and tell to the initiated that the church in which we are admitted in the quire were deeply read in occult science. We are not therefore surprised to find it treated of in Dr. Carl Gieseler's *Bilder der Wunderkunst und des Aberglaubens*. 8vo. Weimar 1857. p. 60. or that Goethe should have made Faust avail himself of its influence.—

• Für solch halbe Holienbrut

ist Salomon's Schlüssel gut.

but it would scarcely be expected that a belief in its influence should be gravely avowed in a work published at the commencement of the nineteenth century.—It is always necessary to have this Pentacle in readiness to hand, with a case the spirits should refuse to be obedient, as they can have no power over the exorcist while provided with and fortified by the Pentacle, the virtue of the holy names therein written presiding with wonderful influence over the spirits. It should be made in the day and hour of Mercury, upon parchment made of a kidskin, or virgin, or pure deal, white paper, and the figures and letters wrote in pure gold, and ought to be consecrated and sprinkled (as before often spoken) with holy water. [Barrett's *Magus*, book ii. pt. iii. p. 109.—[W. J. T. p. 98.]

Page 48. *Smallpox*.—"In smallpox red bed-coverings were employed, with the view of bringing the pustules to the surface of the body. The bed furniture and hangings were very commonly of a red colour: red substances were to be looked upon by the patient. Burnt purple, pomegranate seeds, mulberries, or other red ingredients, were dissolved in their drink. In short, as Avicenna contended that red bodies moved the blood, everything of a red colour was employed in these cases." After citing the treatment of Edward II. alluded to by Dr. Kennet, Mr. Pettigrew continues: "Wrayall, in his *Memoirs*, says, that the Emperor Francis I. when infected with the smallpox, was rolled up in a scarlet cloth by order of his physician, so late as 1765, when he died. Kaempfer (*History of Japan*) says, that 'when any of the emperor's children are attacked with the smallpox, not only the chamber and bed are covered with red hangings, but all persons who approach the sick prince must be clad in scarlet gowns.'"—[Pettigrew's *Superstitions*, pp. 18, 19,

Page 51. *Chaucer's Tregetours*.—"A much more recent instance of such

'An apparance ymade by some magike;  
As jogleurs plaïen at these festes grete,'

is given in the first volume of *The Gentleman's Magazine* (1731), p. 79, where we are told that on the 15th February 'the Algerine Ambassadour went to see Mr. Fawkes, who at their request shew'd them a prospect of Algiers, and raised up an *apple tree*, which bore ripe apples in less than a minute's time, which most of the company tasted of.' This Faux was a well-known character in his day, and fully entitled to be called a 'conjuror,' since, in the account of his death, which is recorded in the same magazine, he is said to have died worth 10,000*l.*, acquired by his dexterity. Faux may be considered as a legitimate descendant of Pasetes the juggler, described by Agrippa in his *Vanity of Arts* as being 'wont to shew to strangers a very sumptuous banket; and, when it pleased him, to cause it vanish away, al they which sate at the table being disappointed both of mete and drinke.' See also Warton's *History of English Poetry*, ii. 238, who, speaking on the subject of Chaucer's Tregetour, observes, 'We frequently read in romances of illusive appearances framed by magicians, which by the same powers are made suddenly to vanish.' To trace the matter home to its true source, these fictions have their origin in a science which professedly made a considerable part of the Arabian learning. In the twelfth century the number of magical and astrological books translated into Latin was prodigious. The reader who is anxious to satisfy himself of the truth of this assertion may readily do so. In the collections of *Early English Prose Romances*, which the Editor of the present volume published some years since, ample proof of Warner's accuracy may be found. See the *Lyfe of Virgilius*, p. 25; *The Famous History of Dr. Faustus*, pp. 101 and 121; and *The History of Fryer Bacon*, p. 29; while among the German legends of *Number Nip* which Busching has collected in his *Volks-Sagen, Marchen, und Legenden* there occurs also a similar scene, and which is translated in Thoms's *Lays and Legends of Germany*, p. 216. The reader is referred for further illustration of the subject to Tyrwhitt's Notes upon this very passage of the Franklin's Tale, and to Strutt's *Sports and Pastimes*, book iii. cap. iv.; . . . [also] to Luther's *Table Talk*, in the xxxvi<sup>th</sup> chapter of which he will find a very curious story of a trial of magical skill between the Emperor Frederick, the father of Maximilian, and a conjuror; see p. 390 of

the translation published at London in 1652, fol."—[W. J. T. pp. 99-100.]

Page 56. *Striking a Bargain*.—"A custom somewhat analogous is said to exist in Westminster School at the present day, where two boys who agree to fight go through the form which they call chopping hands; and it is said that this form of accepting a challenge is looked upon as so irrevocable that there has scarcely ever occurred an instance of the combat so resolved upon not taking place."—[W. J. T. p. 100.]

Page 57. *Nodding of Images*.—The quotation from what has been called "Dr. Foxe's lying Book of Martyrs" may, of course, refer to a matter of fact well known at the time. But it is as well to note that Collier (*Church History*, iv. 426-7) says that "whether the impostures [alleged by Henry and his followers against monasteries] are matter of fact will be a question." "It is sufficiently evident to any one who will take the trouble to inquire that our forefathers were not the blind fools some moderns suppose, to be juggled by any priest who pulled the strings of a puppet; nor did any one dare to accuse them of such folly while they were alive to reply."—*Our Lady's Dowry*, by the Rev. T. E. Bridgett, p. 302, where is other matter bearing on the subject.

Page 59. *Whipping Tom*.—"Whipping Tom's Rod for a proud Lady" is the title of a satirical tract published about the year 1744. Whipping Tom himself would appear to bear some resemblance to Mumbo Jumbo, who disciplined the 'wandering maids and women' of Africa."—[W. J. T. p. 101.]

Page 61. *Death by Enchantment*.—"Though there is little authority for Aubrey's assertion that the death of Edward the Sixth had been compassed 'by witchcraft by figures of wax,' and though his supposed union of the Duke of Buckingham's mother with Lord Ancram is so great a blunder that it is not easy to guess its origin, yet the practice of attempting to destroy the lives of individuals by such a process was formerly exceedingly common; so much so, indeed, that Dobenek, in his *Volks glauben des Deutschen Mittelalters*, ii. 20-28, devotes a chapter to this peculiar subject. Shakspeare has perpetuated, in the second part of Henry the Sixth, the charge brought against Eleanor Cobham, the Duchess, of conspiring--



‘With Margery Jourdain, the cunning witch,  
And Roger Bolinbroke, the conjuror,’

that they should, to use the words of Fabyan, ‘devise an image of wax like unto the king; the which image they dealt so with that by their devilish incantations and sorcery they intended to bring out of life, little and little, the king’s person, as they little and little consumed that image.’ Our history affords also many other instances of such attempts, but the most recent which we have met occurs in Camerarius’s *Dissertationes Physico-Medicæ*, 8vo, Tübingen, 1712, where we have an account of the endeavour of a prisoner at Turin to procure the death of the prince then reigning by stabbing a waxen image, after he had made use of several superstitious ceremonies, and also of a consecrated host. The man’s knowledge, that upon the accession of a new prince to the dominions of Savoy and Piedmont all criminals were set at liberty, induced him to make this attempt, for which, after he had had his flesh torn off with red-hot pincers, he was hanged and quartered. And in the *Memoirs of Literature*, v. 125, whence the above account is derived, we are told that another man had suffered the same punishment for the same crime, at Turin, sixty years previously.”—[W. J. T. pp. 101-2.]

Page 68. *Old Wives’ Tales*.—“This is stated rather too strongly. Malmesbury mentions Bede, the Saxon Chronicle, Ethelward, and Eadmer, as authorities with which he was conversant. Of these, the first and second alone are of much importance for the Saxon periods of our history; and Malmesbury’s narrative of that period is principally founded upon them, with some occasional assistance derived, as he acknowledges, from ‘*cantilenæ*,’ old songs, a source of history not at all to be despised.”—[W. J. T. p. 102.]

Page 68. *St. George and the Dragon*.—“Selden has poured out all his learning upon the subject of England’s patron saint in his *Titles of Honor*, part ii. cap. v. ss. 41-4, in which he severally treats ‘Of the chiefest testimonies in the Eastern parts of the Greek Church concerning Saint George’; ‘The chiefest testimonies concerning him in the Western Church’; ‘A consideration how he came to be taken for the Patron Saint of the English nation, and of his Feast Day’; and ‘Of the Figure usually representing Saint George’; and where the reader will find ample information upon all the points



touched upon in Aubrey's memorandum. Selden was inclined to believe 'that his name had been first taken to us under Edward the Third,' but felt some doubts upon the point, seeing that, 'in a most ancient Martyrologie, peculiarly belonging to this kingdome, he is the only saint mentioned for the three and twentieth of Aprill, though both in the Greek and Latin Martyrologies there be divers more beside him on that day. Unlesse there had beene some singular honor given him from this nation, why should his name alone be so honored with it.' The Martyrology to which Selden referred is the Saxon one in the library of Bennet College, Cambridge. A striking instance of the esteem in which the patron saint of England's soldiery was held at the battle of Poitiers is given in the curious collection of poems, written by Peter Suchenwirt, the German poet and herald of the fourteenth century:—

'Di Frantzoiß schrienn 'Nater Dam !'  
 Das spricht: Unser Fraw mit nam;  
 Der Engelischen chrey erhal;  
 'Sand Jors ! Sand Jors !' &c.  
 'The Frenchmen shout forth 'Notre Dame,'  
 Thus calling on Our Lady's name;  
 To which the English host reply,  
 'Saint George ! Saint George !' their battle cry.'

See *Peter Suchenwirt's Werke*, &c. Wien, 1827, p. 60."—[W. J. T. p. 104.]

Alban Butler and Baring-Gould (*Lives of the Saints*, under the date April 23) may be consulted by those interested in the history of St George.

Page 70. *Mazes or Mizmazes*.—"The lines quoted by Aubrey are from the ballad (written by the well-known Thomas Delorney, and printed by Percy, *Reliques*, ii. 143) on the subject of 'Fair Rosamond,' the beautiful mistress of Henry II. . . . . Brompton (apud *Decem Scriptores*, 1151) has probably furnished the foundation of one part of the legend, who says, 'Huic puellæ spectatissimæ fecerat Rex, apud Wodestoke, mirabilis architecturæ cameram operi Dedalino similem, ne forsan a Regina facile deprehenderetur, sed illa cito obiit.' But, as Sir James Macintosh observes (*History of England*, i. 171), 'he speaks only of a contrivance against surprise; and clearly intimates that Rosamond died a natural death.'"—[W. J. T. p. 105.]

Page 79. *Rings*.—"Aubrey here alludes, it is presumed, to the diamond ring originally given by Elizabeth to Mary as a pledge of affection and support, and which Mary commissioned Beatoun to take back to her when she determined to seek an asylum in England. See Camden's *Elizabeth*, p. 109, ed. 1615; Lingard, viii. 15, ed. 1838.) The following is one of Buchanan's Epigrams on the subject of the ring described by Aubrey (see p. 177 of the edition of his poems, published at St. Andrew's, 1594):—

*Loquitur Adamas in cordis effigiem sculptus, quem Maria  
Elizabethæ Angl. misit.*

'Quod te jam pridem videt, ac amat absens,  
Hæc pignus cordis gemma, et imago mei est;  
Non est candidior, non est hæc purior illo,  
Quamvis dura magis, non mage firma tamen.'

And another Epigram, entitled 'De Adamante misso a Regina Scotiæ ad Reginam Angliæ,' will be found on p. 154 of the same volume."—[W. J. T. p. 107.] See Mr. W. Jones's *Finger-Ring Lore*, pp. 340-3.

Page 80. *Spitting on money for luck*.—This is still a common practice about London, and apparently also in Yorkshire, where "some persons take out their money when first they hear the welcome cry [of the cuckoo], and spit upon it for good luck. Spitting for good luck on the first money taken during the day is very common; this money is popularly called hansel."—*Science Gossip*, 1867, p. 177.

Page 82. *Fuga Dæmonum*.—"A house (or chamber) somewhere in London was haunted; the curtains would be rashed at night, and awake the gentleman that lay there, who was musical, and a familiar acquaintance of Henry Lawes. Henry Lawes to be satisfied did lie with him, and the curtains were rustled so then. The gentleman grew lean and pale with the frights; and Dr. — cured the house of this disturbance, and Mr. Lawes said that the principal ingredient was *Hypericon* put under his pillow."—*Miscellanies*, pp. 140-1. Another account of this is given as follows in the Royal Soc. MS. fol. 118: "St. John's wort [*Hypericon*], plentiful in North-Wilts, and it growes also in Cranborn Chase. 'Tis Fuge dæmonum. A gentleman haunted with evil spirits had his curtains rasht every night and brought into leanness: was freed from them by putting *Hypericon*

and Ros Solis under his pillow. This Dr. Ridgeley, M.D., who knew him, told me." Parkinson (*Theatrum Botanicum*, p. 573, 1640) says of *Hypericum perforatum*: "Some have called it *Fuga-dæmonum*, superstitiously imagining that it will drive away devills;" and Langham (*Garden of Health*, ed. ii. p. 583, 1633) says: "Kept in the house, it suffereth no wicked spirit to come there." See also p. 191.

Page 82. *True Lover's Knots*.—The following is a fuller description by Clare than that quoted in the footnote:—

"When I was young, and went a weeding wheat,  
We used to make them in our dinner seat:  
We laid two blades across, and lapt them round,  
Thinking of those we loved; and, if we found  
Them linked together when unlapt again,  
Our loves were true; if not, the wish was vain.  
I've heard old women, who first told it me,  
Vow that a truer token could not be."

*Shepherd's Calendar*, pp. 147-8.

Miss Baker speaks of—"Spells or charms, made by rustics, of the blades of the oat or wheat, and sometimes of the reed-blade."—*Northamptonsh. Gloss.* p. 407.

Page 90. *Sortes Virgilianæ*.—"A very different account of the incident related by Aubrey is given by Welwood in his *Memoirs*, pp. 93 and 94 (ed. 1820), where it is said that it was the king himself who, being at Oxford and viewing the public library, was shown a magnificent Virgil, and induced by Lord Falkland to make a trial of his fortune by the *Sortes Virgilianæ*, and opened the book at the passage just referred to. Weldon [Welwood] adds: 'It is said King Charles seemed concerned at this accident, and that the Lord Falkland, observing it, would likewise try his own fortune in the same manner, hoping he might fall upon some passage that could have no relation to his case, and thereby divert the king's thoughts from any impression that the other might have made upon him; but the place that Falkland stumbled upon was yet more suited to his destiny than the other had been to the king's, being the following expressions of Evander upon the untimely death of his son Pallas, as they are translated by Dryden:—

'O Pallas! thou hast fail'd thy plighted word,  
To fight with caution, not to tempt the sword;  
I warn'd thee, but in vain; for well I knew,  
What perils youthful ardour would pursue;

That boiling blood would carry thee too far;  
 Young as thou wer't in dangers, raw to war!  
 O curst essay of arms, disastrous doom,  
 Prelude of bloody fields and fights to come.'

Sir Henry Ellis, *Original Letters*, 1st series, iii. 323, remarks upon the manner in which the king's body was disposed of, 'That opinions differed, at the time of this king's death, respecting his interment, cannot be doubted;' adding, after quoting the above statement from Aubrey, 'Sir Henry Halford's *Account*, however, of what appeared on opening the coffin of King Charles the First at Windsor, on the 1st of April, 1813, has set this question perfectly at rest.'—[W. J. T. p. 110.]

Page 92. *Lot-meades*.—These Lot-meads constitute a very curious survival from the primitive village community. They doubtless formed a portion of the annual redistribution of lands which took place among the villagers. This redistribution leads us back to the very earliest times of English history. At Wanborough, Sutton-Benger, and Marlborough, there may have been the one lot-mead only representing the last surviving relic of the times when the inhabitants of these towns met together every year to divide by lot the arable lands belonging to their community. Sir Henry Maine in *Village Communities in the East and West*, M. Laveleye in *Primitive Property*, Professor Nasse in *The Land Community of the Middle Ages*, have thoroughly explained the particulars of this early form of landholding. Mr. Benjamin Williams, F.S.A. in *Archæologia*, vol. xxxiii. and Mr. G. L. Gomme, F.S.A. in *Archæologia*, vol. xlvii. have given important details connected with England. But the best way to illustrate the lot-meads mentioned by Aubrey is to give the following account of the whole process as it has been performed in Somersetshire:—

In the parishes of Congresbury and Puxton are two large pieces of common land, called East and West Dollmoors, which are divided into single acres, each bearing a peculiar and different mark cut in the turf, such as a horn, four oxen and a mare, two oxen and a mare, pole-axe, cross, dung-fork, oven, duck's nest, hand-reel, and a hare's tail. On the Saturday before Old Midsummer, the several proprietors of estates in the parishes of Congresbury, Puxton, and Week St. Lawrence, or their tenants, assemble on the commons. A number of apples are previously prepared, marked in the same manner with the before-

mentioned acres, which are distributed by a young lad to each of the commoners from a bag or hat. At the close of the distribution each person repairs to his allotment, as his apple directs him, and takes possession for the ensuing year. An adjournment then takes place to the house of the overseer of Dolemoors (an officer annually elected from the tenants), where four acres, reserved for the purpose of paying expenses, are let by inch of candle, and the remainder of the day is spent in that sociability and hearty mirth so congenial to the soul of a Somersetshire yeoman. (Collinson's *History and Antiquities of Somersetshire*, iii. 586, quoted in Blount's *Tenures of Land and Customs of Manors*, by Hazlitt, pp. 80-81, and in Hone's *Every Day Book*, *sub voce* 23rd June.)

For a further illustration of how much the district of Malmesbury, of which Aubrey says so much, possessed many of the relics of this bygone custom, a letter printed in the *Athenæum* of April 24, 1880, p. 537, by Mr. G. L. Gomme, may be referred to.

Page 93. *Candlemas Day*.—Another prognostic taken from this day is given in *Nat. Hist. Wilts*, p. 16:—

"In South Wiltshire the constant observation is that if droppes doe hang upon the hedges on Candlemas Day that it will be a good pease year, it is generally agreed on to be matter of fact; the reason perhaps may be that there may rise certain unctuous vapours which may cause that fertility. (This is a general observation, we have it in Essex. I reject as superstitious all prognosticks from the weather on particular days.—John Ray.)"

Page 98 (top). Those interested in this unsavoury subject will find a good deal of information in the *Philosophical Transactions*, xxx. 840-2 (1718).

Page 113. *Sillyhow*.—This is a Scotch word for the caul: "In Scotland, according to Ruddiman (Glossary to Douglas's *Virgil*), it is called a *haly* or *sely how*, a holy or fortunate cap or hood. A midwife in Scotland is called a howdy or howdy wife."—(Pettigrew's *Superstitions*, p. 86.)

Page 115. *Divining Rod*.—Under the initials "B.M." I have given a short sketch of the history and use of the divining rod in the *Gardeners' Chronicle* for Oct. 17 and 24, 1874. Reference may also be

made to *Gent. Mag.* 1751, pp. 507–8, 1752, p. 77; Hone's *Year-book*, under Dec. 30; Billingsley's *Agricultural Survey of the County of Somerset* (1797); Vallemont's *La Physique Occulte ou Traité de la Baguette Divinatoire*; Phippen's *Narrative of Practical Experiments* (1853); Chevreul's *De la Baguette Divinatoire* (1854). A list of treatises on the subject is given in *Notes and Queries*, first series, x. 468; and a popular sketch of it in Baring-Gould's *Curious Myths of the Middle Ages*.

Page 120. *Proverbs*.—"Thieves' handsel ever unlucky." In Bohn's *Handbook* (p. 99) corresponding proverbs are given in Italian, French, Greek, and Latin: "ill-gotten goods seldom prosper" is our usual form. "Misfortunes seldom come alone" or "never come single" has one Latin and three French equivalents (Bohn, p. 116), but no Spanish one is given.

Page 123. *Fairies*.—"In the vestry here [Frensham], on the north side of the chancel, is an extraordinary great kettle, or caldron, which the inhabitants say, by tradition, was brought hither by the fairies, time out of mind, from Borough-hill, about a mile from hence. To this place, if any one went to borrow a yoke of oxen, money, &c., he might have it for a year, or longer, so he kept his word to return it. There is a cave, where some have fancied to hear musick. On this Borough-hill (in the tything of Cherte, in the parish of Frensham) is a great stone lying along, of the length of about six feet; they went to this stone, and knocked at it, and declared what they would borrow, and when they would repay, and a voice would answer, when they should come, and that they should find what they desir'd to borrow at that stone. This caldron, with the trivet, was borrow'd here after the manner aforesaid, but not return'd according to promise; and though the caldron was afterwards carried to the stone it could not be received, and ever since that time no borrowing there. The people saw a great fire one night (not long since); the next day they went to see if any heath was burnt there, but found nothing. But I do believe that this great kettle was an ancient utensil belonging to their church-house for the use of the *Ἀγapai*, or love-feasts, or revels."—*Nat. Hist. and Antiq. of Surrey*, iii. 366.

Page 124. *Abacadabra*.—"With this spell one of Wells hath cured



above a hundred of the ague." See *Miscellanies*, pp. 133-4. Pettigrew's *Superstitions*, p. 53, should also be consulted.

Page 132. *Eton School*.—A good account of the "salt" custom at Eton will be found in Chambers's *Book of Days*, ii. 665-6.

Pages 136-8. *Garlands*. *The custom at Newnton on Trinity Sunday*.—This remarkable custom, as related by Aubrey, was obtained by him originally from a "Mr. E. G.," who wrote to him a long letter detailing the custom as it is inserted in his manuscript. This letter is dated "Fest. Ascens. 1682," and is printed in a small pamphlet entitled "*Miscellanies on several Curious Subjects: now first publish'd from their respective originals*." London: Printed for E. Curll at the Dial and Bible, over against St. Dunstan's Church in Fleet Street, 1714." The letter contains the following opening, which is interesting from a literary point of view in showing how much Aubrey was known and respected for his antiquarian pursuits:—"Sir,—Hearing you were upon a survey of the North Riding of the County of Wilts, I thought this authentick account of the Town of Newnton might be acceptable to you, and be a small Help to your Design: For the Truth of what I send you, I have good Authority, and the particular Novelty of it might deserve a Place in your much wish'd for Work: It is as follows. 'Newnton. This Village affords a lovely Prospect to the South, S.W. and S.E. On the South it is terminated by the blue Hills of Hackpen, Cheshill, &c., of that Range, between Malmesbury-Town and the Ruins of the Abbey, with Charlton House (the Seat of the Earl of Berkshire) and, 'till the late unhappy Wars, with the Woods of Charlton Park and the Park of Hyams. At the upper end of this village was Sir Giles Escourt's House, Knight and Baronet, Lord of this Mannor, flank'd with a delicate Grove of Oaks, which he cut down and sold for £700. This Village, long Time ago, stood a little higher in the Field, where they still plough up Foundations of Houses: The Tradition is, that it was burnt and then built here, whence it was call'd Newnton, quasi New-Town. At the upper end of this Town, at the old Manor House, where the old Pidgeon House is, is a fine Fountain of Free-stone, from whence the Water was brought in Pipes of Lead to Malmesbury-Abbey; they sometimes digg'd for the Pipes, but now I think few are left. Some of these Pipes have been digg'd up within these 20 years. This Town was

given to Malmesbury Abbey. The Church here was anciently a chapel of ease to that Abbey, from which it is distant above two Miles.' "

From this printed copy it is worth noting the following variations in spelling from that in Aubrey's MS.

The *Tele-house* on page 137 is printed by Curll *eale-house*.

"You shall pray to God," line 3, p. 138, reads, "You shall praise God" in the printed letter.

"Dan" in line 15 is printed "Don," and the following additional notes.

Page 137, "Tele House." The printed letter continues after the paragraph given by Aubrey, "of which house there is an account in Somner's *Glossary*, at the end of the English historians, printed at London 1652."

The matters connected with Aubrey in this pamphlet are as follows:—

V. "Mr. Lidall's Letter to Mr. Aubrey on the Disturbances at Woodstock Mannour-House in 1649."

VI. "Mr. Paschal's Letter to Mr. Aubrey, giving an account of a strange storm of Thunder."

VII. "Mr. Paschal's Letter to Mr. Aubrey, about a Discovery of some Ruins, &c. at Athelney."

VIII. "Mr. Aubrey's designed Introduction to the Survey and Natural History of the North Division of the County of Wilts."

XI. "Mr. E. G.'s Letter to Mr. Aubrey, giving an Account of an old Custom at Newnton in Wiltshire."

XII. "Mr. Paschal's Letter to Mr. Aubrey, concerning the Lead Mines and several Matters of Antiquity discovered in Somersetshire."

Page 153. *Hardmen*.—"The oath referred to will be found in Segar's *Honour Militarie and Civill*, fol. 1602, p. 134. The superstition on which the supposed safety of this 'bold-faced villain' was founded is clearly allied to that which forms the groundwork of Weber's beautiful opera, 'Der Freischutz.' Some traces of it will also be seen in the story of the 'Magic Gun,' one of the Palatine legends, printed in the *Lays and Legends of Ireland*. In Dr. Carl Gräbner's *Bilder der Wunderkunst*, p. 30, we have, however, a more particular reference to this art of rendering the body invulnerable. It is there stated to be commonly known as the Pas-Passau in 1611, by the hangman of the town, who gave them scraps of paper to swallow, inscribed with



the mystical signs and words, 'Arios: Beji, Glaji, Ulpke, nala nasala, eri lupie,' and which, in the belief of the credulous, enable them, under the command of the Archduke Matthias, to defeat the ill-paid and dispirited forces of his brother the Emperor Rudolph I. Another method of accomplishing this object is also related by Gräbner who, at p. 205, tells us, on the authority of Hartmann's *Teufel Stucklein*, Frankfort, 1678, that a Jew once presented himself before Duke Albrecht of Saxony, and offered him a charm (*Knop*), engraved with rare signs and characters, which should render him invulnerable. The duke determined to try it, had the Jew led out in the field with his charm hanging round his neck; he then drew his sword, and at the first thrust *ran the Jew through*."—[W. J. T. pp. 112-113.]

Page 158. *Purple Dye*.—The paper referred to will be found in the *Philosophical Transactions*, xv. 1278-1286 (1685):—"A letter from Mr. William Cole, of Bristol, to the Phil. Society of Oxford containing his Observations on the Purple Fish."

Page 161. *Plygain*.—Bingley, *North Wales*, ed. ii. (from Pennant as follows: "On the morning of Christmas, three o'clock, the inhabitants used formerly to assemble in the church, and, after the prayers and sermon were concluded, they continued singing psalms and hymns with great devotion till daylight. Those who through age or infirmity were disabled from attending the church invariably read the prayers in their own houses, and sang the appropriate hymns. This act of devotion was called *plygain*, 'the crowing of the cock.'"

Page 162. *Lent is dead*.—"The *Jack a' Lent* named in the preceding song refers to an image so called which was formerly thrown at the Lent, like cocks on Shrove Tuesday. Thus Ben Jonson, in his *Ta of a Tub*, says—

————— 'On an Ash Wednesday,  
When thou didst stand six weeks the *Jack a' Lent*,  
For boys to hurl three throws a penny at thee.'

"In the introduction to the second volume of *Kinder und Haus Märchen* of the Brothers Grimm we are told that in the 'Neckartal' it is the custom for the boys to dress themselves with pap

caps, wooden swords, and sham moustachios, and go from house to house singing

‘Eier ’raus, eier ’raus,  
Der Marder ist im Hühnerhaus !’

(Eggs out ! eggs out ! the polecat’s in the hen-house !)

until they receive some eggs, which at night they either eat or sell.”—  
[W. J. T. p. 114.]

Page 165. *Bones mixed with Ale*.—The *Royal Soc. MS.* (fol. 184) refers as follows to this repulsive custom: “Dead men’s bones, burnt to ashes and putt into drinke, doe intoxicate exceedingly. It was very much used in Ireland, for the prevention whereof a statute was made.”

Page 174. *Chapel at Turvill Acton*.—Cfr. p. 77, where it is said to have been dedicated to St. Luke.

Page 175. *Plants upon graves*.—The following passages are connected with the “imagining” referred to by Aubrey:—

“Mr. Wyld saies, that in the ditches about Worcester, where the great fight was, An<sup>n</sup> 165.. (wherein the bodies of the slaine lye buried), doe growe huge thistles: quære of what sort?”—*Royal Soc. MS.* fol. 128.

“Danesblood (*ebulus*) about Slaughtonford in plenty. There was heretofore (vide J. Milton) a great fight with the Danes, which made the inhabitants give it that name.”—*Nat. Hist. Wilts*, p. 50.

“This place (Gatton) is renowned for a great slaughter committed on the plundering Danes by the women; and as a confirmation of this tradition the vulgar show the herb called Dane-wort in great plenty, which they fancy to have sprung from the Danish blood.”—*Nat. Hist. and Antiq. of Surrey*, iv. 217.

The tradition referred to here in connection with *Sambucus Ebulus* is well known; it is sometimes associated with other plants.—See *Dict. of English Plant-Names*, pp. 142, 143: and a paper which I contributed to the *Gardeners’ Chronicle* for 1875, p. 515. The “bore-thistle” mentioned at p. 175 is *Carduus lanceolatus*.

Pages 178, 184. *Wearing of an Elder-stick*.—In the *Royal Society MS.* fol. 139, is the following extract from Coles’s *Art of Simpling*,

which contains a slightly more detailed account of the custom: "It is generally believed in Wiltshire (in the west), that if a man take an elder-stick and cutt it on both sides (so that he preserve the joint), and put it in his pocket when he rides a journey, he shall never gall. Our graziers and carriers doe commonly doe thus."

Page 189. "*For a pinne and webbe in the eye, a pearle, or any humour that comes out of the head.*—My father laboured under this infirmity, and our learned men of Salisbury could doe him no good. At last one goodwife Holly, a poore woman of Chalke, cured him in a little time. My father gave her a broad piece of gold for the receipt, which is this: Take about halfe a pint of the best white wine vinegar, put it in a pewter dish, which sett on a chafing dish of coales covered with another pewter dish; ever and anon wipe off the droppes on the upper dish till you have gott a little glassefull, which reserve in a cleane vessell; then take about half an ounce of white sugar candie, beaten and searcht very fine, and putt it in the glasse, so stoppe it, and let it stand. Drop one drop in the morning and evening into the eye, and let the patient lye still a quarter of an hour after it. I told Mr. Robert Boyle this receipt, and he did much admire it, and took a copie of it, and sayd that he that was the inventor of it was a good chymist. If this medicine was donne in a golden dish or porcelane dish, &c. it would not doe this cure, but the vertue proceeds, sayd hee, from the pewter, which the vinegar does take off."—*Nat. Hist. Wilts*, p. 74.

Page 198 (top). *Stroking with a dead hand.*—The following somewhat fuller account is given in *Royal Soc. MS.* fol. 361-2. "'Tis certain the touch of a dead hand hath wonderfull effects, e.g. . . . of Stowell in Somersetshire had a wenne in the inside of his cheeke, as big as a pullet egge, which by the advice of one was cured by once or twice touching or rubbing with a dead woman's hand (à contra for a woman, a dead man's hand). He was directed, first, to say the Lord's Prayer, and to beg a blessing; he was perfectly cured in a few weeks. I have seen the man, and Mr. Paschal, Rector of Chedley [?] attests it. Mdm. Mr. Davys Mells (a famous violinist and clockmaker) had a child crookback't cured thus, as the learned Dr. Ridgely hath averred to me.—[See *Brand* (Bohn's ed.), iii. 276-8.] Dr. Ralph Bathurst, Dean of Wells, and one of the Chaplains to

King Charles 1st, who is no superstitious man, protested to me that the curing of the king's evil by the touch of the king does puzzle his philosophie; for whether they were of the House of Yorke or Lancaster, it did. 'Tis true (indeed) there are prayers read at the touching, but neither the king minds them nor the chaplaines. Some confidently report that James, D. of Monmouth, did it; quære." Mr. Pettigrew has a long and interesting chapter on "the Royal Gift of Healing" (*Superstitions*, pp. 117-54).

Page 198. *Hangman's rope*.—In Russia fragments of this are believed to confer luck upon gamblers: see *Folk-Lore Record*, iii. 137; also *Brand* (Bohn's ed.), iii. 276-7.

Page 205, footnote. *Tom a' Bedlams*.—"Till the breaking out of the civill warres, Tom ô Bedlam's did travell about the countrey. They had been poore distracted men that had been putt into Bedlam, where recovering to some sobernesse they were licentiated to goe a begging: *e.g.* they had on their left arm an armilla of tinn, printed in some workes, about four inches long: they could not gett it off. They wore about their necks a great horn of an oxe in a string or bawdrie, which, when they came to an house for almes, they did wind: and they did put the drink given them into this horn, whereto they did put a stopple. Since the warres I doe not remember to have seen any one of them. (I have seen them in Worcestershire within these thirty years, 1756: MS. note, anonymous.)"—*Nat. Hist. Wilts*, p. 93.

"The practice of thus marking the poor 'Tom a' Bedlams' resembles that of compelling the poor lepers of the Middle Ages to reside in houses set apart for them, and to give notice of their approach by ringing a bell, or sounding their clap-dish; a custom which has given rise to some of the most pathetic incidents introduced into the ballads and songs of the people."—[W. J. T. p. 114.]

There is a song entitled "Tom a Bedlam," purporting to represent the ravings of a madman, in *Durfey's Wit and Mirth*, iii. 43.

## APPENDIX II.

---

FOLK-LORE EXTRACTED FROM AUBREY'S WORKS (THE "MISCELLANIES" EXCLUDED), NOT IMMEDIATELY CONNECTED WITH SUBJECTS REFERRED TO IN THE "REMAINES."

---

*Proverbial Sayings.*—"A Wiltshire proverb:—

'When the wind is north-west  
The weather is at the best:  
If the raine comes out of east  
'Twill raine twice twenty-four howres at the least.'"

*Nat. Hist. Wilts*, p. 16.

"A proverbial rithme observed as infallible by the inhabitants on the Severne side:—

'If it raineth when it doth flow,  
Then yoke your ox, and goe to plough;  
But if it raineth when it doth ebb,  
Then unyoke your ox, and goe to bed.'"—*Id.*

"Old Wiltshire country prognosticks of the weather:—

'When the hen doth moult before the cock,  
The winter will be as hard as a rock;  
But if the cock moults before the hen,  
The winter will not wett your shoes seame.'"—*Id.*

[There is a similar rhyme in Swainson's *Weather Folk-Lore*, p. 238.]

"'Tis a saying in the West that a dry yeare doe cause a dearth."—*Id.* p. 33.

"A proverb:—

'Salisbury plain  
Never without a thief or twain.'"—*Id.* p. 69.

[Cfr. Bohn's *Handbook of Proverbs*, p. 223.]

"Proverb for apples, peares, hawthorns, quicksetts, oakes:—

'Sett them at All-hallow-tyde, and command them to grow;  
Sett them at Candlemass, and entreat them to grow.'"—*Id.* p. 105.

[Cfr. Bohn's *Handbook*, p. 38.]

"Somerset proverb:—

'If you will have a good cheese, and hav'n old,  
You must turn'n seven times before he is cold.'—*Id.*

[Bohn, p. 29.]

"The North for largeness, the East for health,  
The South for buildings, the West for wealth."

*Royal Soc. MS. fol. 24.*

"Not far from this place [the Globe Theatre] were the Asparagus Gardens, and Pimblico-Path, where were fine walks, cool arbours, &c. much used by the citizens of London and their families, and both mentioned by the comedians at the beginning of 1600. *To walk in Pimblico* became proverbial for a man handsomely drest; as these walks were frequented by none else."—*Nat. Hist. Surrey*, v. 221.

*Kit of the Candlestick.*—"Ignis fatuus, called by the vulgar Kit of the Candlestick, is not very rare on our downes about Michaelmas."—*Nat. Hist. Wilts*, p. 17.

Mr. Thoms's chapter on "Puck as Will-o'-the-Wisp" (*Three Notelets on Shakespeare*, pp. 59-72) may be referred to here; the name "Kit-with-the-Candlestick" will be found in the footnote to p. 80 of the same volume.

*Healing Springs.*—"In the parish of Lydyard-Tregoz is a well, called by the country people Antedocks Well (perhaps here was the cell of some anchorete or hermite), the water whereof, they say, was famous heretofore in the old time for working miracles and curing many diseases."—*Id.* p. 23.

"In Lancarim [Glamorganshire] is a medicated spring, much frequented from several counties, time out of mind, for the King's Evil. There is a rill of about an ell broad between the two collines, covered with wood; about twelve yards from this spring the rill falls from a rock eight or nine foot high, which makes a grateful noise; the spring (which is exceeding clear) comes out of a pure white marle, I thought there had been no white marle in Wales, for the earth is red. Above this spring (about a yard broad and deep) spreads an old oak with hoary moss, on the boughs whereof two crutches. A graduate doctor hereabout imputes the vertue of this spring to the limestone, and says one of the chief ingredients of the doctors for the King's Evil is lime-

water.”—Letter from Aubrey to Sir J. Hoskyns, published in *Philosophical Transactions*, xix. 727 (Oct. 1697).

*Springs a Sign of Dearth.*—“At Funthill Episcopi, higher towards Hindon, water riseth and makes a streame before a dearth of corne, that is to say, without raine, and is commonly look’t upon by the neighbourhood as a certain presage of a dearth ; as, for example, the dearness of corne in 1678. So at Morecombe Bottome, in the parish of Broad Chalke, on the north side of the river, it has been observed time out of mind that when the water breaketh out there, that it foreshewes a deare yeare of corne, and I remember it did so in the yeare 1648. Plinie saieth (lib. ii. *Nat. Hist.*) that the breaking forth of some rivers *annonæ mutationem significat.*”—*Nat. Hist. Wilts*, pp. 32, 33.

“Mr. Tho. Ax tells me that somewhere in Wiltshire, between Ingepen and Andover, there breaketh out a rivulet against a dearth.”—*Royal Soc. MS.* fol. 69.

Gilbert White of Selborne writes of a similar belief in Hampshire, He says :—“The land-springs, which we call *levants*, break out much on the downs of Sussex, Hampshire, and Wiltshire. The country-people say, when the levants rise corn will always be dear ; meaning, that when the earth is so glutted with water as to send forth springs on the downs and uplands, that the corn vales must be drowned. And so it has proved for these ten or eleven years past” (Letter xix. to Daines Barrington, Feb. 14, 1774). The Rev. W. T. Bree, writing in Loudon’s *Magazine of Natural History* for 1829 (ii. 297), speaks of a “corn spring” in the parish of Allesley, Warwickshire, which was known as “the Dudley’s [Dadley’s] spring,” and “has long been held in estimation among the lower orders for foretelling, as they believe, the dearness of corn ; and many old people, I am told, have been in the habit of watching its operations and placing much faith in them.” He mentions another spring of a similar kind at Atherstone in the same county. Another correspondent of the same magazine (ii. 408) says that this is similar to springs “called, in Kent, *nailbournes*, one of which joins the Little Stour at Bishopsbourne.” Hasted, in his *History of Kent* (folio ed. iii. 333), says, “Their time of breaking forth and continuance is very uncertain ; but they are held, by the common people, to be the forerunners of scarcity of corn.” See *nailburn* in Halliwell’s *Dictionary*, and *nail-bourne* in



Pegge's *Alphabet of Kenticisms* (*Eng. Dial. Soc.* series C. III. iii.) In Kennett's MS. Glossary (Lansdowne MS. 1033), under "Nailborns," we read, "The encrease and swell [of] some rivulets in Kent, especially the Bourne, which issues at Lyminge, are there call'd *nailborns*, as in Yorksh. they are term'd *gipsies*." Under the word "Gipseys," Kennett assigns the word to the East Riding, and says they are "mentioned by Guil. Neubrigen, cap. 28, by the 'name of *vipse*.'"

*Spring giving Warning of Political Changes.*—"In a grove of ew-trees, within the manour of Westhall, in the parish of Warlingham, as I have frequently heard, rises a spring upon the approach of some remarkable alteration in church or state, which runs in a direct course between Lille Hills to a place call'd Foxley-Hatch, and there disappears, and is no more visible till it rises again at the end of Croydon town, near Haling-pound, where with great rapidity it rushes into the river near that church . . . . It began to run a little before Christmas, and ceas'd about the end of May, at that most glorious æra of English liberty the year 1660. In 1665 it preceded the Plague in London and the Revolution in 1688."—*Nat. Hist. and Antiq. of Surrey*, iii. 47-8.

*St. Thomas Becket's Path.*—"In the common field of Winterbourn . . . is the celebrated path called St. Thomas Becket's path. It leads from the village up to Clarendon Parke. Whether this field be sown or lies fallow, the path is visible to one that lookes on it from the hill, and it is wonderfull. But I can add yet farther the testimonies of two that I very well know (one of them my servant, and of an excellent sight) that will attest that, riding in the rode from London one morning in a great snow, they did see this path visible on the snow. St. Thomas Becket, they say, was sometime a curé priest at Winterbourn, and did use to goe along this path up to a chapell in Clarendon Parke to say masse, and very likely 'tis true; but I have a conceit that this path is caused by a warme subterraneous steame from a long crack in the earth, which may cause snow to dissolve sooner there than elsewhere; and consequently gives the dissolving snow a darker colour, just as wee see the difference of whites in damask linnen."—*Nat. Hist. Wilts*, p. 37.

"'Tis affirmed that between this place [Sutton] and Thorpe is to



be seen a path in the corn, like St. Thomas Becket's path."—*Nat. Hist. and Antiq. of Surrey*, iii. 230.

*Spontaneous Generation*.—"Edmund Wyld, Esq. R.S.S. hath had a pott of composition in his garden these seven yeares that beares nothing at all, not so much as grasse or mosse. He makes his challenge, if any man will give him xx<sup>s</sup> he will give him an hundred if it doth not beare wheate spontaneously, and the party shall keep the key, and he shall sift the earth composition through a fine sieve, so that he may be sure there are no graines of wheat in it. He hath also a composition for pease, but that he will not warrant, not having yet tried it."—*Nat. Hist. Wilts*, p. 38.

*Coal and Holly*.—"As yet we have not discovered any coale in this country, but are supplied with it from Glocestershire adjoining, where the forest of Kingswood (near Bristowe) aboundeth most with coale of any place in the West of England; all that tract under ground full of this fossill. It is very observable that here are the most holly trees of any place in the West. It seemes to me that the holly tree delights in the effluvium of this fossill, which may serve as a guide to find it. I was curious to be satisfied whether holly trees were also common about the collieries at Newcastle, and Dr. . . . Deane of Durham, affirms they are."—*Id.* p. 41.

"Holly is indifferently common in Malmesbury hundred, and also on the borders of the New Forest; it seems to indicate pitt-coale."—*Id.* p. 55.

*Pebbles: the Warning-stone*.—"The millers in our country use to putt a black pebble under the pinne of y<sup>e</sup> axis of the mill-wheele, to keep the brasse underneath from wearing; and they doe find by experience that nothing doth weare so long as that. The bakers take a certain pebble, which they putt in the vaulture of their oven, which they call the warning-stone; for when that is white the oven is hot."—*Nat. Hist. Wilts*, p. 43.

*Strawberries sometimes Injurious*.—"Strawberries have a most delicious taste, and are so innocent that a woman in childbed, or one in a feaver, may safely eate them; but I have heard Sir Christopher Wren affirm that if one that has a wound in his head eates them they

are mortall. Methinks 'tis very strange. Quære the learned of this?" —*Id.* p. 50. This is also mentioned by Aubrey in a letter to Ray, Aug. 5, 1691. See *Correspondence of Ray* (Ray Soc.), p. 238.

*Trees Groaning when Felled.*—"When an oake is felling, before it falles it gives a kind of shriekes or groanes, that may be heard a mile off; as if it were the genius of the oake lamenting. E. Wyld, Esq. hath heard it severall times. This gave the occasion of that expression in Ovid's *Metamorph.* lib. viii. fab. ii. about Erisichthon's felling of the oake sacred to Ceres:—

'Gemitumq' dedit decidua quercus.'—*Nat. Hist. Wilts.* p. 53.

In the *Nat. Hist. and Antiq. of Surrey* (ii. 34) this belief is referred to at greater length, and Aubrey adds:—"It has not unusually been observed that to cut oak-wood is unfortunate."

*Preservative against Witches.*—"Whitty-tree or wayfaring tree is rare in this country; some few in Cranbourn Chace, and three or four on the south downe of the farme of Broad Chalke. In Herefordshire they are not uncommon; and they used, when I was a boy, to make pinnes for the yoakes of their oxen of them, believing it had vertue to preserve them from being forespoken, as they call it; and they use to plant one by their dwelling-house, believing it to preserve from witches and evill eyes."—*Id.* pp. 56-7.

The rowan tree, or mountain ash (*Pyrus Aucuparia*), the power of which against witches is well known (see Henderson's *Folk-Lore of the Northern Counties*, ed. ii. pp. 224-226), is here intended, although the name *wayfaring tree* is usually applied to *Viburnum Opulus*. This latter is however referred to by Aubrey (*loc. cit.*) under the name *coven-tree*. Halliwell gives *Whitty tree* as a western name for the mountain ash.

*Local Rhyme.*—"Pewsham Forest was given to the Duke of Buckingham, who gave it, I thinke, to his brother, the Earle of Anglesey. Upon the disafforesting of it the poor people made this rhythme:—

'When Chipnam stood in Pewsham's wood,  
Before it was destroyed,  
A cow might have gone for a groat a yeare,  
But now it is denyed.'

"The metre is lamentable, but the cry of the poor was more lamentable. I knew severall that did remember the going of a cowe for 4*d.* per annum. The order was, how many they could winter they might summer; the pigges did cost nothing the going. Now the highwayes are encombred with cottages, and the travellers with the beggars that dwell in them."—*Id.* p. 58.

*Local Saying.*—"At Auburn is our famous coney-warren, and the conies there are the best, sweetest, and fattest of any in England; a short, thick coney, and exceeding fatt. The grasse there is very short, and burnt up in the hot weather. 'Tis a saying that conies doe love rost meat."—*Id.* p. 59.

*A Cowstealer's Trick.*—"Some cowstealers will make a hole in a hott lofe newly drawn out of the oven, and putt it on an oxe's horn for a convenient time, and then they can turn their softned bornes the contrary way, so that the owner cannot swear to his own beast. Not long before the King's restauration a fellow was hanged at Tyburn for this, and say'd that he had never come thither if he had not heard it spoke of in a sermon. Thought he, I will try this trick."—*Id.* p. 61.

"In Lancashire they make the hornes of their cattle grow, and shape them, by anointing them once in a moneth or six weekes with goosegrease."—*Royal Soc. MS.* fol. 155.

*Power of Moonwort.*—"Sir Bennet Hoskins, Baronet, told me that his keeper at his parke at Morehampton, in Herefordshire, did, for experiment sake, drive an iron naile thwert the hole of the woodpecker's nest, there being a tradition that the damme will bring some leafe to open it. He layed at the bottome of the tree a cleane sheet, and before many houres passed the naile came out, and he found a leafe lying by it on the sheete. Quære the shape or figure of the leafe. They say the moonewort will doe such things. This experiment may easily be tryed again. As Sir Walter Raleigh saies, there are stranger things to be seen in the world than are between London and Stanes."—*Nat. Hist. Wilts.* p. 64.

Regarding this statement Ray observes, "The story concerning the drawing out the nail driven crosse the woodpecker's hole is without doubt a fable" (p. 8). The belief is one of considerable antiquity, for

we find it in Pliny (*Nat. Hist.* lib. x. 20). It exists still in Normandy and Central France. See Rolland's invaluable *Faune Populaire de la France*, ii. 62 (1879). The traditional power of the moonwort (*Botrychium Lunaria*) over iron is well known. Culpeper (ed. 1653) says, "Moonwort is an herb which they say wil open locks, and unshoo such horses as tread upon it; this some laugh to scorn, and those no smal fools neither; but country people that I know, cal it Unshoo the Horse; besides I have heard commanders say, that on White Down in Devon-shire near Tiverton, there was found thirty hors-shoos, pulled off from the feet of the Earl of Essex his horses being there drawn up in a body, many of them being but newly shod, and no reason known, which caused much admiration; and the herb described usually grows upon heaths." Coles (*Adam in Eden*) says, "It is said, yea, and believed by many, that moonwort will open the locks wherewith dwelling-houses are made fast, if it be put into the key-hole."

*Birds not Breeding before a Pestilence.*—" 'Tis certain that the rookes of the Inner Temple did not build their nests in the garden to breed in the spring before the plague, 1665; but in the spring following they did."—*Id.*

*Lizards and Newts thought Poisonous.*—"In Sir James Long's parke at Draycot-Cerne are grey lizards; and no question in other places if they were look't after; but people take them for newts. They are of that family. About anno 1686 a boy lyeing asleep in a garden felt something dart down his throat, which killed him: 'tis probable 'twas a little newt. They are exceeding nimble; they call them swifts at Newmarket Heath. When I was a boy a young fellow slept on the grasse; after he awak't, happening to put his hand in his pocket, something bitt him by the top of his finger: he shak't it suddenly off so that he could not perfectly discern it. The biteing was so venomous that it overcame all help, and he died in a few hours:—

'Virus edax superabat opem: penitusq' receptum  
Ossibus, et toto corpore pestis erat.'—Ovid, *Fasti*.

*Id.* p. 66.

The Rev. J. G. Wood says that within his knowledge the newt was considered poisonous in Wiltshire, and specifies one or two cases in which this was supposed to have been proved. See his *Illustrated Natural History (Reptiles)*, p. 181. A similar idea is entertained in Staffordshire; see *Science Gossip* for 1869, p. 129.



*Toad found in an Ash Tree.*—"Toades are plentiful in North Wiltshire, but few in the chalkie countreys. In sawing of an ash two foot square, of Mr. Saintlowe's, at Knighton in Chalke parish, was found a live toade about 1656; the sawe cutt him asunder, and the blood coome on the under-sawyer's hand; he thought at first the upper sawyer had cutt his hand. Toades are oftentimes found in the millstones of Darbyshire."—*Id.*

*Bite of a Man Poisonous.*—"Mdm. Dr. W. Harvey told me that the biting of a man enraged is poisonous. He instanced one that was bitt in the hand in a quarrell, and it swoll up to his shoulder, and killed him in a short time. (That death, from nervous irritation, might follow such a wound is not improbable; but that it was caused by any 'poison' infused into the system is an idea too absurd for refutation.—J. B.)"—*Id.* p. 72.

*Maydew Beneficial.*—"Maydew is a very great dissolvent of many things with the sunne that will not be dissolved any other way: which putts me in mind of the rationality of the method used by Wm. Gore, of Clapton, Esq., for his gout, which was to walke in the dewe with his shoes pounced; he found benefit by it. I told Mr. Wm. Mullens, of Shoe Lane, Chirurghion, this story, and he sayd this was the very method and way of curing that was used in Oliver Cromwell, Protec-tour."—*Id.* p. 73.

*The Ricketts.*—"Mr. M. Montjoy, of Bitteston, hath an admirable secret for the cure of the ricketts, for which he was sent to far and neer; his sonne hath the same. Rickettie children (they say) are long before they breed teeth. I will, whilst 'tis in my mind, insert this remarque, viz. about 1620, one Ricketts of Newbery, perhaps corruptly from Ricards, a practitioner in physick, was excellent at the curing children with swoln heads and small legges, and, the disease being new and without a name, he being so famous for the cure of it, they called the disease the ricketts, as the King's evill from the King's curing of it with his touch; and now 'tis good sport to see how they vex their lexicons, and fetch it from the Greek Πάχος the back bone."—*Id.* p. 74.

This seems to throw some light upon the etymology of the word, which has been discussed at some length in *Notes and Queries*, 6th series, i. 209, 318, 362, 482.

*Legend regarding the Site of Salisbury Cathedral.*—"The following account I had from the right reverend, learned, and industrious Seth Ward, Lord Bishop of Sarum, who had taken the pains to peruse all the old records of the church that had been clung together and untoucht for perhaps two hundred yeares. Within this castle of Old Sarum, on the east side, stood the cathedral church; the tuft and scite is yet discernable: which being seated so high was so obnoxious to the weather that when the wind did blow they could not heare the priest say masse. But this was not the only inconvenience. The soldiers of the castle and the priests could never agree; and one day, when they were gone without the castle in procession, the soldiers kept them out all night, or longer. Whereupon the bishop, being much troubled, cheered them up as well as he could, and told them he would study to accommodate them better. In order thereunto he rode severall times to the lady abbesse at Wilton to have bought or exchanged a piece of ground of her ladyship to build a church and houses for the priests. A poor woman at Quidhampton, that was spinning in the street, sayd to one of her neighbours: 'I marvell what the matter is that the bishop makes so many visits to my lady; I trow he intends to marry her.' Well, the bishop and her ladyship did not conclude about the land, and the bishop dreamt that the Virgin Mary came to him, and brought him to or told him of Merrifield; she would have him build his church there and dedicate it to her. Merrifield was a great field or meadow where the city of New Sarum stands, and did belong to the bishop, as now the whole city belongs to him. This was about the latter of King John's reigne, and the first grant or diploma that ever King Henry the Third signed was that for the building of our Lady's Church at Salisbury."—*Id.* pp. 96-7.

*Tradition regarding the Pillars in Salisbury Cathedral.*—" 'Tis strange to see how error hath crept in upon the people, who believe that the pillars of this church [Salisbury Cathedral] were cast, forsooth, as chandlers make candles; and the like is reported of the pillars of the Temple Church, London, &c.; and not onely the vulgar swallow down the tradition gleb, but severall learned and otherwise understanding persons will not be perswaded to the contrary, and that the art is lost. (Among the rest, Fuller, in his *Worthies of England*, gave currency to this absurd opinion.—J. B.) Nay, all the bishops

and churchmen of that church in my remembrance did believe it, till Bishop Ward came, who would not be so imposed on; and the like error runnes from generation to generation concerning Stoneheng, that the stones there are artificial."—Pp. 97-8.

*Knockings.*—"In the time of King Charles II. the drumming at the house of Mr. Mompesson, of Tydworth, made a great talke over England, of which Mr. Joseph Glanvil, rector of Bath, hath largely writt, to which I refer the reader. But as he was an ingenious person, so I suspect he was a little too credulous; for Sir Ralph Bankes and Mr. Anthony Ettrick lay there together one night out of curiosity, to be satisfied. They did heare sometimes knockings; and if they said, 'Devill, knock so many knocks,' so many knocks would be answered. But Mr. Ettrick sometimes whispered the words, and there was then no returne; but he should have spoke in Latin or French for the detection of this. Another time Sir Christopher Wren lay there. He could see no strange things, but sometimes he should heare a drumming, as one may drum with one's hand upon a wainscot; but he observed that this drumming was only when a certain maid servant was in the next room; the partitions of the rooms are by borden-brasse as wee call it. But all these remarked that the devill kept no very unseasonable houres; it seldome knock't after 12 at night or before 6 in the morning." (In Hoare's *Modern Wiltshire* (Hundred of Amesbury), p. 92, is a narrative, quoted from Glanvil, of the nocturnal disturbances in the house of Mr. Mompesson, at North Tidworth, Wilts, in the year 1661, which excited considerable interest at the time, and led to the publication of several pamphlets on the subject. The book by Mr. Glanvil, referred to by Aubrey, is called 'A Blow at Modern Sadducism; or, Philosophical Considerations touching the being of Witches and Witchcraft; with an Account of the Demon of Tedworth,' Lond. 1666, 4to. There are other editions in folio and 8vo, in 1667 and 1668. Addison founded his comedy of 'The Drummer; or, the Haunted House,' on this occurrence.—J. B.)—*Id.* p. 121.

See *Miscellanies*, pp. 117-8, for further instances of knockings. A fourth edition of Glanvil's book, *Sadducismus Triumphans*, appeared in 1726.

*Apparitions.*—"At Salisbury a phantome appeared to Dr. Turbervill's sister severall times, and it discovered to her a writing or deed of settlement that was hid behind the wainscot. Though I myselfe

never saw any such things, yet I will not conclude that there is no truth at all in these reports. I believe that extraordinarily there have been such apparitions; but where one is true a hundred are figments. There is a lecherie in lyeing and imposeing on the credulous; and the imagination of fearfull people is to admiration: *e.g.* not long after the cave at Bathford was discovered (where the *opus tessellatum* was found), one of Mr. Skreen's ploughboyes lyeing asleep near the mouth of the cave, a gentleman in a boate on the river Avon, which runnes hard by, played on his flajolet. The boy apprehended the musique to be in the cave, and ran away in a lamentable fright, and his fearfull phancy made him believe he saw spirits in the cave. This Mr. Skreen told me, and that the neighbourhood are so confident of the truth of this that there is no undeceiving of them."—*Id.* p. 122.

There is a long chapter upon apparitions in *Miscellanies*, pp. 70-105, containing one or two very circumstantial narrations; the instances given above, however, are not there included.

*Graveyard Superstition.*—"The grave-digger here [Woking] told me that he had a rule from his father, to know when not to dig a grave upon a corpse not rotted; which was, when he found a certain plant about the bigness of the middle of a tobacco-pipe, which came near the surface of the earth, but never appeared above it. It is very tough, and about a yard long; the rind of it is almost black, and tender, so that, when you pluck it, it slips off, and underneath is red; it hath a small button at top, not much unlike the top of an asparagus: of these sometimes he finds two or three in a grave. He is sure it is not a fern root. He hath with diligence trac'd it to its root, and finds it to spring from the putrefaction of the dead body. The soil here is a fine red or yellowish red sand; so that the *cippus* of the grave is by the wind and the playing of the boys quickly equal'd with the other ground: and to avoid digging upon a fresh corps, as aforesaid, had this caution from his father. In Send churchyard, about a mile or two hence, and in such a soil, he told me, the like plant is found; but for other churchyards he can say nothing. He said that coffins rot in six years in the churchyard in the church in eighteen years. This place [plant] did put me in mind of the *μολι* mentioned by Homer; but that, Homer says, puts forth a little white flower a little above the earth."—*Nat. Hist. and Antiq. of Surrey*, iii. 225-6.



From the description of the plant there is little doubt but that the fertile form of some Horsetail (*Equisetum*, probably *E. arvense*) is intended. The resemblance of these to asparagus did not escape the notice of the older herbalists; see 'Fox-tailed Asparagus,' in *Dict. English Plant-names*, p. 192.

*A Causeway made by the Devil.*—"Staen-street Causeway is ten yards broad, but in most places seven; two miles and a half or three miles long. It runs from Belingsgate to Belinghurst in Sussex, and so to Arundel. It goes through Dorking churchyard, which they find by digging of the graves. . . . It is made of flints and pebbles; but there are no other flints nearer than seven miles, and the pebbles are such as are at the beaches in Sussex, from whence the common people say they were brought, and that it was made by the devil."—*Nat. Hist. and Antiq. of Surrey*, iv. 187.

*Building on Consecrated Ground unlucky.*—"In [Newdigate] churchyard stood a chapel dedicated to St. Margaret, which was pull'd down by one of the family of the Newdigates to give place to the building of a farm-house; and the tradition runs that this family soon after began to decay."—*Id.* iv. 262.

*Insect indicating presence of Saltpetre.*—"I remember the saltpetre men told me heretofore, that in ground abounding with saltpetre they find a little yellow insect, as yellow as gold, which is a good indication to them for saltpetre."—Aubrey to Ray, Dec. 15, 1692, *Correspondence of Ray* (Ray Soc.), p. 257. See also p. 238.

*Popular Remedies (i.) connected with Plants.*—"King James II. sent, by Sir — Garden, to the Royal Society a plant called Star of the Earth, with the receipt made of it to cure the biting of mad dogs, which is in [*Philosophical*] *Transact.* No. 187. By the salt-pits at Lymington, Hampshire, grows a plant called Squatmore, of wonderful effect for bruises, not in any herbal. This I had from Th. Guidott, M.D., whose father had the saltworks and is a witness of the cures done by it. My old friend Mr. Fr. Potter (author of the *Interpretation* 666), told me that a neighbour of his who had the gout many years, an ancient man, was cured by an old woman with the leaf of the wild vine. I came there above a year after and the party had never a

touch of it. E. W[yld], Esq., tells me of a woman in Bedfordshire who doth great cures for agues and fevers with meadsweet, to which she adds some green wheat. A Parliament captain (in Ireland) told me, when the army was sorely afflicted with the bloody flux, and past the skill of doctors, they had a receipt from an Irishman, viz. to take the partition pith of a walnut and dry it, then to pulverize it, and drink as much as could be heaped on a 4d. or 6d. in wine, or &c., and this cured the army."—Aubrey to Ray, Aug. 5, 1691, *Correspondence of Ray* (Ray Soc.), p. 238.

The plant called Star of the Earth is, in *Phil. Trans.* no. 187, identified with *Silene Otites*; but this was an error, as was subsequently shown at length by Thomas Steward, in *Phil. Trans.* xl. (no. 451), pp. 449–462, the plant intended being the Buck's-horn Plantain (*Plantago Coronopus*). Squatmore is the Horned Poppy (*Glaucium luteum*). Aubrey has a similar notice of it in *Royal Soc. MS.* fol. 127, where he explains the name thus:—"In our western languages, *squat* is a bruise, and a roote we call a *more*": there is a curious account of its properties in *Phil. Trans.* xx. (no. 242), p. 263. Wild vine is the White Bryony (*Bryonia alba*); Meadsweet, the Meadow-sweet (*Spiræa Ulmaria*).

(ii. *For Cancer*.) "In the holes made by the feet of cattle in this forest of Bradon the standing water lookes of the colour of burnt copper or (to use a more known comparison) of changeable taffata, which brings to my memory that about 1642 a lady of the west, being extremely ill of a cancer in her breast, and receiving no benefit from the country, as she was carrying into her litter at the inne at Hartley rowe, a poor woman was begging an almes of her. She pray'd God to bless her, and asked what ailed her. The lady slighted her question, but the poor woman was still importunate and sayd that perhaps she might doe her good. The lady told her she had a cancer in her breast. Sayd the woman, 'That I can and have cured. Goe to some heaths or places where bogges are, and where you see in the prints of the feet of cattle or the like water stand with a thin cleame of a changeable taffata colour, thrust downe a staff, and there will stick to it some mud; repeat it severall times till you have gott as much as will make an emplaster, which apply to your breast.' The lady made use of it, and was cured."—*Royal Soc. MS.* fols. 56, 57.

(iii. *For Jaundice*.) "Tenches (Tinca) are common. Take tenches and slitt them in two, and put them to the soules of the feet and region

of the heart; it is an approved receipt for the yellow jaundise. Tenches will, after application, stinke in an hower; let them lye on twelve houres, and then put on fresh ones; a matter of five applications will doe the cure, if not too late. Mdm. When the tenches are taken off they must be buried in the earth; they take out the back bone, but apply the entrailes; the head is cutt off, because it will be uneasy to the patient."—*Royal Soc. MS.* fol. 157.

(iv. *Loaches.*) "Loches are in the upper Avon, at Amesbury, where they use to drinke them alive in sack; they say 'tis wholesome; I believe 'tis but a piece of wantonnesse, but this is an ancient custom." *Royal Soc. MS.* fol. 158.

(v. *For the Plague.*) "Calcinatio bufonum. R. Twenty great fatt toades (in May they are best), putt them alive in a pipkin, cover it, make *ignem rotæ* to the top; let them stay on the fire till they make no noise, then they will begin to smoake (the smoake is very dangerous); then cover it all over with coales; lett them burn till they smoake no more; then let all coole in the pipkin; you will find all calcined white with black bones, which beat fine in a mortar, and it will bee a black powder. Take halfe the black calcination and put it in a crucible or small pipkin, cover it with a tile, plant it in a melting furnace, make *ignem rotæ* to the top; and, as the pulvis begins to glow, stir it now and then with a iron spatula; let it calcine so long till you perceive blow fumes to arise like ♀; then take out a little with a spatula, if white 'tis enough; then take out the crucible, let it cool, beat it very fine in a stone mortar, keep it in a glass for use, 'tis a special remedie for the plague; dose is ʒi 3 mornings together. Dr. Thom. Willis mentions this powder in his *Tractat. de febribus*, and that he had the receipt à quodam Aulico, which was Sr Robert Long. Also good to pestilentiall feavers and the small pox."—*Royal Soc. MS.* fol. 167.

(vii. *For the Gowte.*) "Take snailles out of their shells and pound them, and make a plaister of them, which apply to the place grieved. The Morocco Ambassador came to see Mr. Ashmole's rarities when Mr. Ashmole was ill of the gout. The Ambassador then told this medicine, which they much used in Africa."—*Royal Soc. MS.* fol. 168.

(viii. *For an Ague or an Hectick Fever.*) "R. The morning urine of the sick party before it is cold, and boyle an egge in it till it lookes blew; put it into a pasture emot's hill, and in a few dayes, as the egge wastes, the party will recover. You must prick the shell indifferently

full of holes with a bodkin, that emots may get in, and it must be putt to the bottom of the emot hill, that it takes no aire. The receipt I had from Captain Hamden, who hath tryed it severall times with good successe. The medicine is in Crollius, and Mr. Robert Boyle quotes it."—*Royal Soc. MS.* fol. 168.

(ix. *For a Bruise.*) "A plaster of honey effectually helpeth a bruise. From Mr. Francis Potter, B.D. of Kilmanton. It seemes to bee a very rational medicine; for honey is the extraction of the choicest medicinal flowers."—*Royal Soc. MS.* fol. 169.

*Weather Prognostics.*—"The watermen of the Thames foretell change of weather when it freezeth by the cruddling of the clowdes like sand, and the sweating of the stones. The shepherds in Spaine will foretell raine a fortnight before it comes. Mists are there very often, and they are thicker than in England. The custome there is, before they goe a hawking, to send to the shepherd to know at what o'clock the mists will break up, which they will tell to an hower. When my Lord Cottington was ambassadour there, he used this method, of which I was enformed by Rowland Plattes, Esq., who was then gentleman of his horse, and Sir Robert Southwell affirms the same. It is generally observed by us, that when the springs doe breake out, and the water riseth high in wells, to be a certain sign of dry weather, and *vice versa*, that when the springs in wells doe shrink, 'tis a certain signe of wet weather."—*Royal Soc. MS.* fol. 32.

"'Tis observed that when the sea-mews do return to Colern down, from the sea, 'tis signe of a storme: the watermen say, that the sea-mews against fowle weather will gater together at the sea and make a noise and away to land according as Virgil speakes (*Georg.* lib. i.) :—

' Jam sibi tum curvis male temperat unda cavinis,  
Cum media celeres revolant ex æquore mergi,  
Clamoremq. ferunt ad littora; cumq. marinæ  
In sicco ludunt fulicæ.'

"At Fausby (neer Daintre) in Northamptonshire a raven did build her nest on the leads between the tower and the steeple. By the placing of her nest towards a certain point of the compas the inhabitants did make their prognostiq as to the dearness or cheapnesse of corne; when she build on the north side it was a . . . . . and when it was on the south side . . . . . the oldest peoples grandfathers here, did never remember, but that this raven yearly made her nest here, and in the

late civil warres the soldiers killed her. I am sorry for the tragical end of this old church bird, that lived in so many changes of governmt. and religion, waies of worship in the church. But our shepherds and ploughmen doe make as usefull considerable observations of a mouse-hole of a fieldmouse : which way it points ; sc. if it points eastward it is a signe of a wett winter, for here the wett comes from the west for the most part.”—*Royal Soc. MS.* fols. 33–4.

“ When the magpie builds high, ’tis a signe of a wett sommer.”—*Id.* fol. 34.

“ I remember that Mr. Thomas Hobbes told me that at Naples it is observed that a small clowd as big as one’s fist doeth presage thunder and lightning, then they ring their bells, which they believe have power to drive it away.”—*Royal Soc. MS.* fol. 37.

“ The niall (or woodpecker) was much esteemed by the Druides for divination ; see concerning this in *Ponticus Vicunnius*, p. . . . To this day the country-people doe divine of raine by their cry : clank, clank, clank, which noise of theirs is a signe of raine.”—*Royal Soc. MS.* fol. 161.

This belief is still general about the green woodpecker (*Picus viridis*), which is called “ rain-bird ” in the north of England, and “ rain-pie ” in Somersetshire. M. Rolland (*Faune Populaire de la France*, ii. 60–2) cites many equivalent French names, and says that the same belief is general ; and Mr. Swainson (*Weather Folklore*, p. 248) gives a Venetian proverb to the same effect.

*The Spanish Fig.*—“ In Spain they have an art to make figges poysonous by planting certain poysonous plants at the roote of the tree ; hence comes the proverbe of the Spanish Figge. The way of doeing it is in a printed booke which E. W[yld], Esq., hath.”—*Royal Soc. MS.* fol. 20.

*The Dwy or Twy, a Meteor.*—“ In the year 1659, on Saturday afternoon, as Mr. George Crake and Mr. Whorwood were passing over from Southampton to the Isle of Wight, a conglomerated substance in the aire easily observed, and resembling in some measure a chain-shot, was first taken notice of by a thatcher, who was at worke on a house near the seaside, and seeing the boat where those two gentlemen, their men and horses, with two boatmen were, said to the man that serv’d him, ‘ That *Dwy* ’ (for so this meteor is vulgarly called) ‘ will endanger that boat,’ pointing towards it. And in very short time after,

he saw the men in the boat labouring to lower saile, and lay all flatt, who not being able to effect their designe, the Dwy presently overset the boat, and all were drowned. A few dayes after, being at my father's house at Lymington, at dinner, a master of a ship that was then in Cows-road dined with us, and was telling us news, that some dead bodies arose lately by his vessel's side, which I presently suspected to be the gentlemen mentioned, whom I left well, and found it true. Doctor Walter Pope, then Fellow of Wadham College, Oxon, Mr. John Smart, Fellow of Trinity College, Oxon, and Mr. Cripps, Fellow of Merton College, were then with me, and had gon with Mr. Crake and Mr. Whorwood had not my invitation prevailed with 'em. The nature of this *Twy* is such that if it meet with opposition it destroyes all, but to anything that yields it does no hurt; of a very swift motion, and certain mischief where it falls, and very usuall there, if not peculiar to the place."—*Royal Soc. MS.* fol. 35.

"During a tempest at Loughton, in Cheshire (near Staffordshire), about 1649, which happened on a Sunday in the time of divine service, a purplish nubecula came into the church and there brake like Aurum Fulminans, and did kill and hurt many, with spots and holes; the more they tampered with medicines the worse they were, till they happened to apply milke, and that only did give them ease and cure. I have seen a pamphlet that gives an account of the like accident, which happened at Teverton in Devonshire; 'twas between 1630 and 1640. Mr. Hook has it."—*Royal Soc. MS.* fol. 37.

*Timber folk-lore.*—"It is observed by the timber-buyers in London, that when they fell their timber, sc. oakes, that if the wind happens to change to the east, they doe stay their felling of them; for then the barke will not runne, as they terme it. From Mr. Edm. Wyld, Esq., and Mr. Abbas, a timber merchant."—*Royal Soc. MS.* fol. 132.

*Lapwings laying in an easterly position.*—"I have heard it affirmed that lapwings doe lay their eggs on the east side of a hill, and lett the sun hatch them; and that one has taken of the egges, and layd them in an east window and they were hatched, sed quære de hoc."—*Royal Soc. MS.* fol. 161.

*Seven children at a birth.*—After referring to the occurrence of this phenomenon, Aubrey proceeds:—





# INDEX.

- Abracadabra, 124, 235  
 Absolution, 9  
 Accounts, manner of keeping, 175  
 Acorn used instead of cross, 95  
 Adder, skin of, 38, 224; remedy against its bite, 206, 224  
 Adelm's (S.) Bell, 22, 96, 219  
 Adonis, death of, 156  
 Advent Sundays, folk-lore, 25  
 Agapæ, 41, 214, 224  
 Agnes' Night (S.), dreams on, 54  
 Agnus Dei hung from a steeple, 50; virtue of, 211  
 Ague, amulet against, 118; spell and cures for, 125, 185, 186, 192, 198, 200, 257  
 Ale, 70, 78, 87, 179; bones mixed with, 165, 239  
 Ale-house doors, painting of, 212  
 All Souls' Day, cakes on, 23  
 Altars, 15, 20, 21, 218; placed at east end, 106; swearing before, 129, 131  
 Ambrosden (Oxon.), customs at, 24, 65; church at, 48  
 Amulets, 32, 126, 209, 210, 222; coral worn as, 114; wolf's tooth as, 115; against ague, 118  
 Amethysts, 210  
 Anemone, use of, 185  
 Angels with wings, 176  
 Anglesea funeral custom, 23  
 Antedock's well, 243  
 Apollo's harp, 152, 168  
 Apparitions, 144, 177, 252; on Midsummer Eve, 26, 97  
 Apples, blessing of, 96  
 Arithmetical figures, 123  
 Armilla, 205  
 Arrows, divination by, 92, 116  
 Arseverse, 136, 193  
 Arthur (King), his taking of York and feasting thereafter, 5  
 Ascendent, 176  
 Aster as a medicine, 192  
 Astrology, 176  
 August called sere month, 123  
 Baking, old way of, 20, 183; S. Stephen invoked in, 29  
 Baptism, 9, 131  
 Barbara, S., invoked, 22  
 Bard, a prophetic, 134  
 Bargain, striking a, 56, 228  
 Barking of dog, 8  
 Barley in sacrifice, 143; in invocations, 148; as a Lar, 172; used as a cure for whitlow, 186  
 Barm, 182  
 Barrows, 68  
 Baytree, against lightning, 89; crackling of leaves, 179; berries of, 187  
 Beans, 133, 182; blue, rhyme regarding, 12, 216; king and queen of, 88, 122, 183; burial of, 102, 103; invisible, 102  
 Beasts, to make tame, 189  
 Beating pans when bees swarm, 15  
 Beaumaris, custom at, 23  
 Becket, S. Thomas, Tuesday connected with, 12; his path, 245  
 Beef, powdered, used against fluxes, 118  
 Beer kept from souring by iron, 22, 104, 178  
 Bees, beating pans when they swarm, 15, 87  
 Bell, S. Adelm's, 22, 96  
 Bells, power of, 19, 96; swearing by, 131; rung at funerals, 166  
 Bellyache, 188, 201  
 Berkshire lore, 34; Wallingford Castle in, 48  
 Bicester, rhyme concerning, 45; cakes at, 65  
 Birch at Easter and Whitsuntide, 119  
 Birds not breeding before a pestilence, 249  
 Bitch, spayed, 53  
 Bite of a man poisonous, 250  
 Black cat's head, 102  
 Blear-eyes, 196  
 Blessing, 62; of fields, 9; of deer and cattle, 77; of apples, 96; of the brine, 223



- Blood, to staunch, 187, 192  
 Bloody-bone and raw-head, 59  
 Boar at Christmas, 141; Boar's head song, 142  
 Bones mixed with ale, 165, 239  
 Bonfires, 157; on Midsummer Eve, 26, 220  
 Bonnets, veiling of, 199  
 Book, opening of, as an omen, 115; swearing by, 131  
 Borage, drinking wine with, 109  
 Bore-thistle, 175  
 Borough-hill (Surrey), frequented by fairies, 123, 235  
 Borrowing days, 95  
 Botches, cure of, 191  
 Bounds, 13  
 Bowls, cheer in, 140  
 Boy-bishop, 171  
 Bramble, creeping under, 187  
 Brass-pots, turning of, 206  
 Brase-nose College Gate, 201  
 Bread, holy, 7; unleavened, 9; cross made on, 51; gospel read over, 123  
 Briars cut in August, 123  
 Bride cakes, 22, 181  
 Brig of Dread, 31, 221  
 Brine, blessing of the, 223  
 Bristol, tooth used at, as cure for tooth-ache, 164  
 Brown's (Sir T.) Vulgar Errors, quoted, 109; Urn Burial, quoted, 164  
 Bruises, cures for, 255, 257  
 Bryony, black, as an amulet, 186  
 Bullet, silver, will kill a Hardman, 154  
 Burial, Christian, 165  
 Burning of shed teeth, 11; of the dead, 17; of cheek, 54, 96, 110, 195; of ear, 195  
 Bury (Lancashire), use of simnels at, 215  
 Burying of black cat's head, 102; of beans, 102  
 Butter-tower at Rouen, 209  
 Cæsar, Julius, 14  
 Cakes, 139, 140; soul, 23; for ploughmen, 23; at Easter, 47; christening, 65; dumb, 65; rocking, 65  
 Caleshes, 122, 156  
 Cancer, mud a cure for, 255  
 Candle, stranger in, 57, 114; burning blue, 114; thief in, 26, 158; burning by corpse, 180  
 Candlemas-day, 93, 95, 242; weather prognostic on, 234  
 Candlerush, dancing the, 45  
 Canonised saints, 66  
 Cards, ill-luck at, 199  
 Carols, 50, 160  
 Casting drink on the ground, 37, 144, 160, 179  
 Casting lots, 24  
 Cat, black, head of, 102  
 Catherine, S., invoked, 29  
 Cattle, prayers for, 131  
 Catullus, extracts from, 150  
 Caul, a child's, 113  
 Causeway made by the devil, 254  
 Cerealia, 85, 96, 140  
 Chancels, 96  
 Charistia, 13  
 Charles I. and lots, 90  
 Charms, 61, 124, 131, 180, 185, 190, 194; tongues tied with, 11; against evil spirits, 12; herbs used as, 77, 153; to bewitch, 86; against shot, 154  
 Chancer's Targetors, 51, 135, 227  
 Cheek burning, 54, 96, 110, 195  
 Cheer in bowls, 140  
 Cheese, Somerset proverb regarding, 243  
 Cheese fats, 17  
 Chequers, 212  
 Cheshire, springs blessed in, 58, 223; eating at funerals in, 99  
 Chess-boards, 209  
 Child-bishop, 171  
 Children, vowing of, 97; seven at a birth, 260  
 Chimneys, 149  
 Chin-cough, cure for, 187  
 Chiromantie, 99  
 Christening, 42; christening cakes, 65  
 Christian festivals, institution of, 6; burial, 165  
 Christmas, 88; customs, 5, 26, 89, 142, 214; Christmas pies, 88; boar at, 141  
 Church-ales, 47  
 Churches, 106; dancing in, 5, 213; painted windows in, 48; form of, 49; situation of, 49; images in, 50; decoration of, 72, 119, 122; lamps in, 73; perfumes in, 77; consecrating, 122  
 Church-houses, 46  
 Church-mawle, 127  
 Churchyards, yew-trees in, 64, 165, 178, 179  
 Cinnells, 7, 14, 214  
 Clock striking, prayer at, 34  
 Cloud, small, a sign of thunder, 258  
 Cloven hoof, 113, 261  
 Club, carrying of, 41  
 Coal and holly, 246  
 Cock-crowing, 34, 161, 196  
 Cockle-bread, 43, 96, 225

- Cock-fighting, 178; at Shrovetide, 35  
 Cognes, 210  
 Coins, old, 181  
 Commons, 18, 85  
 Conies and roast meat, 248  
 Conjuraton, 176  
 Consecrated things, 127; ground unlucky to build on, 254  
 Consecrating churches, 122  
 Coral connected with teeth, 114; as an amulet, 114, 203, 204  
 Corn, preserving of, 184; prognostics of price of, 244, 258  
 Cornfields, gospel read in, 59  
 Coronets, 205  
 Corpse carried head foremost, 167; candles burning by, 180  
 Counter-charm, a, 87, 199  
 Counters used for reckoning, 124  
 Cowstealer's trick, 248  
 Crests, 99  
 Cromwell, Sept. 3rd associated with, 12, 217  
 Cross, the, 161; churches built in form of a, 49; towns built in form of, 50; sign of the, 51  
 Cross-legged, sitting, 111, 199  
 Crowing of cock, an omen, 196  
 Crowns and garlands, 139  
 Cuckolds, 40  
 Cups, refined, 72  
 Curricles, 85, 176  
 Cutting hair, times for, 111; in a new moon, 180  
 Cutting names on trees, 57  
 Cutting oak-wood unlucky, 247  
 Cymbals, 15, 167  
 Cypress at funerals, 74
- Dancing the candlerush, 45; in churches, 5, 213  
 Danesblood, or Danewort, 239  
 Day-fatality, 12, 63, 216  
 Days, names of, 99, 116  
 Dead, burning of the, 17; masses for, 18, 78; touch of the, 118, 197, 198, 240; folklore of, 118; gifts for, 120; praying for, 194; unlucky on board ship, 67, 200  
 Dead man's head, 102; hand, 103, 197, 198, 240  
 Dearth, springs a sign of, 244  
 Death, signs of, 118, 180, 214; by enchantment, 61, 228  
 Decorating of churches, 72  
 Derbyshire, well-flowering in, 223  
 Devil, cloven hoof of, 113, 261; and holy water, 121; causeway made by, 254  
 Diamonds, 210
- Dill against witches, 82, 191  
 Diriges, 18, 88  
 Diseases, transplanting, 203  
 Disinheriting eldest sons, 107  
 Divination, 189, 211  
 Divining rod, 115, 234  
 Dog barking, 8; spell against a mad, 125; howling of, 163; cure of bite of a mad, 254  
 Doles at funerals, 36  
 Dorsetshire, haunted house in, 53; mazes in, 71; proverbs, 123  
 Dotroa, 95  
 Drawing lots, 24  
 Dreams, 151; on St. Agnes' Night, 54; morning, 57  
 Dressing of fountains, 32, 80, 84  
 Drink, casting on the ground, 37, 144, 160, 179; offering, 148  
 Drinking custom, 5; healths, 13, 14, 108; wine with borage, 109  
 Droitwich, well-feast at salt-spring, 33, 71, 203  
 Drums, 150, 167  
 Duels, herbs used as charms in, 77  
 Dumbcake, 65  
 Dungeons, 47  
 Dust, throwing on one's head, 144  
 Dwy, a meteor, 259  
 Dye, purple, 168
- Ear burning, 195  
 East, praying towards the, 17; altars placed in the, 106  
 Easter, cakes baked at, 47; tansies at, 88; sun does not dance at, 113; birch used at, 119  
 Eating together, as an oath, 130  
 Edward VI. killed by witchcraft, 61  
 Eggs filled with salt, used in divining marriage, 62; shells broken, 110, 193; used in Midsummer Eve for divining, 133; an unequal number to be set, 178, 183; as a remedy against ague, &c. 257  
 Elder-stick worn against galling, 179, 184, 239  
 Eldest sons, disinheriting, 107  
 Elvelocks, 111  
 Enchantments, 126; death by, 61, 228  
 Essex, Hornchurch in, 76, 156  
 Eton School, customs of, 132, 236  
 Even or odd numbers, 63  
 Evil tongue, 12, 60, 80  
 Exorcism, 104, 131, 207  
 Eyelid itching, 54, 164  
 Eyes, fascinating, 80; pin and web in the, 189  
 Eyesight, remedy against defective, 187

- Face, moles in the, 197  
 Fair Rosamond, 70, 230  
 Fairies, 28-9, 122, 177, 235; children  
   stolen by, 30; money of, 102, 125  
 Fairs, 108  
 Falling sickness, 199  
 Fascination, 80, 200  
 Faunus and Picus, 14, 84  
 Feasts, 119, 143; at funerals, 143  
 February called sowle-grove, 9, 123, 216  
 Felling of timber, 260  
 Fellow, cure for a, 203  
 Ferialia, 42  
 Fermented liquors, 133  
 Fertility of women, 10  
 Festivals, institution of Christian, 6  
 Fetter-lane, 98  
 Feu de joie, 157  
 Fevers, remedy for, 204, 257  
 Fig, the Spanish, 258  
 Figures, 123  
 Fingers, speaking by, 61  
 Fire, ordeal by, 16, 126; St. Syth  
   invoked against, 29; Midsummer  
   eve, 26, 96; spell against, 136; used  
   at Lapland marriages, 150  
 First-fruits, 71  
 Flag, white, 75  
 Fleet (=water), 31  
 Flies, 202  
 Flint, preservative against hag-riding,  
   28; used at Lapland marriages, 150  
 Flowers in churches, 72; at funerals,  
   184; images dressed with, 185  
 Fluxes, powdered beef used against,  
   118  
 Fontinalia, 32, 80  
 Fools' holy day, 10  
 Forenoon, 121  
 Foresters, offerings of, 77, 174  
 Forests, 18  
 Fortune-tellers, 140  
 Foundations, 208  
 Fountains, adoring of, 32, 80, 84  
 Four, the number, 199  
 Foxes, Sampson's, 17; meeting of, 109  
 Frankincense, 64  
 Frensham (Surrey), fairy cauldron at,  
   123, 235  
 Friars' frocks, 152  
 Fritters, 182  
 Frog buried in field, 184; hung on  
   threshold, *ib.*; as a remedy for fever,  
   204  
 Fruits, gathering of, 194  
 Fuga Dæmonum, 82, 191, 231  
 Funerals, howling at, 21; offertories  
   at, 23, 64-5, 219; singing and play-  
   ing at, 20, 145, 220; sin-eating, 19,
- Funerals—*continued*  
   24, 35; customs, 66; feasts at, 143;  
   suppers at, 165; music at, 166; strew-  
   ing of flowers at, 184; rosemary at,  
   74; eating at, 99, 146; garlands at,  
   109, 139, 178  
 Furmetrie, 34, 182  
  
 Gallig, elder stick worn against, 178,  
   184, 188  
 Gallows, chips of, a cure for ague, 118  
 Garlands, 74, 109, 136, 139, 178, 236  
 Gathering of fruits, 194  
 Generation, spontaneous, 246  
 Gentilisme, 55, 162  
 George, S., and the Dragon, 68, 229  
 German customs, 10, 11, 18, 21, 24, 25,  
   26, 27, 30, 36, 46, 47, 51, 56, 65, 75,  
   80, 87, 93, 104, 109, 110, 115, 119,  
   126, 139, 166  
 Ghosts, 10, 19, 159, 167; vanishing of,  
   87  
 Gifts, New Year's, 8; to temples, 209  
 Ginger, against toothache, 193; in cut-  
   ting teeth, 204  
 Gipsies, springs so called, 245  
 Girdles, 43, 60, 112  
 Giving the hand, 132, 145, 174  
 Glories, 147; of saints, 148, 163  
 Gloucestershire: Gloucester built in a  
   cruciform shape, 50; Turvey or Tur-  
   vill Acton, 77, 174, 239  
 "God, in the name of," an invocation,  
   195  
 God the Father, picture of, 112  
 Godfather, swearing by his hand, 131;  
   wolf taken for, 131  
 God's Kichell, a, 7  
 Gods, perfumes offered to the, 16  
 Gold, 205, 206  
 Goodfellow, Robin, 14, 81, 84, 86  
 Goodman, 170, 181  
 Goose bone foretells weather, 93  
 Gospels read at springs, 34, 58; in  
   cornfields, 59; over bread, 123; sing-  
   ing of, 160  
 Gossips' bowl, 35  
 Gout, bones used against, 165; snails  
   used against, 257  
 Grace, saying, 146  
 Grace cup, 148  
 Grafting, 180  
 Grass, love divination with, 82; cure  
   in kirk's evil, 190  
 Graves, roses planted on, 155; laying  
   with head westward in, 166; plants  
   springing from, 175  
 Graveyard superstition, 253  
 Green man, sign of the, 177

- Groaning of trees when felled, 247  
 Grope Alley, 97  
 Groundsel a cure for toothache, 191  
  
 Hag-ridden, horses being, 28  
 Hair, folk-lore, 25, 111; cropping of, 37; figure of, used in witchcraft, 61; cutting of, 111, 181  
 Halcyon-days, 75  
 Halter used against ague, 198  
 Hampshire, sheepshearing in, 34; foresters in, 77, 174  
 Handsel, 80  
 Hands, joining of, 56; giving the, 129, 132; swearing by, 131; washing of, 145, 146; lucky, 183; kissing, 195; dead, 103, 197, 198  
 Hangings, 209  
 Hanging up squills, 184  
 Hangman's rope, 198, 241  
 Hard-men, 75, 152, 153, 237  
 Hare unlucky, 26, 109; flesh of, 101; suicide of, 102; a remedy in various cases, 201  
 Harp, Apollo's, 152, 168  
 Harpers, 27, 169  
 Hart-of-grease, 76  
 Harvest custom, 34, 65  
 Hatband, skin of adder worn as, 38, 224  
 Hats, removing, 37  
 Haunted houses, 53, 104  
 Hazel rod used in discovering ruins, 115  
 Headache, snakeskin worn against, 38, 224; laurel berries used against, 187; smilax used against, 189; cure for, 198, 202  
 Healing springs, 243  
 Healths, drinking, 13, 14, 108, 147  
 Hemp seed, 95  
 Herbs as charms in duels, 77, 153; against enchantments, 82; properties of, 185  
 Hercules, 134; Hercules' knot, 199  
 Hereford Cathedral, 165  
 Herefordshire, tabor and pipe in, 15; baking in, 21, 182; folklore, 22, 39, 104, 178, 195; harvest custom, 34; funeral custom, 35; moon lore in, 37; blessing of apples in, 96; trial of witches in, 126  
 Heroes, singing acts of, 146  
 Highlanders, 150  
 High-places, 22, 87, 98  
 Hills, churches built on, 22, 87, 98  
 Hindering labour, 73, 111  
 Hobbes's "*Leviathan*," quoted, 6; "*Historia Ecclesiastica*," quoted, 119  
 Hodmends (= scarecrows, 184)  
 "Ho, ho," of Robin Goodfellow, 81  
  
 Holder (= fang-tooth), 204  
 Holly used in churches, 122; planted near houses, 189; and coal, 246  
 Holy bread, 7  
 Holy days, not working on, 140, 151  
 Holy mawle, 19, 157, 217  
 Holy Thursday, rant hunted on, 132; well-flowering on, 223  
 Holy water, 19, 121, 128; the devil and, 121  
 Holy-water-sprinkle, 16, 20, 217  
 Home harvests, 34, 65  
 Homer's *Iliad*, extracts from, 143  
 Honey a remedy for bruises, 257  
 Hoof, cloven, 113  
 Horace quoted, 33, 36  
 Horloge, 209  
 Hornchurch, 75, 156  
 Horns, 40, 156; stags', 76; of cattle, how shaped, 248  
 Horse, head of, on hedges, 184  
 Horses, bled on St. Stephen's Day, 27; hag-ridden, 28  
 Horseshoe and witches, 27, 104; on threshold, 123, 204  
 Hot-cockles, 30  
 Hours, the planetary, 100  
 Houseleek planted against thunder, 167  
 Houses, haunted, 53, 104; on fire, to save, 136, 193  
 Howling at funerals, 21; of dogs, 163  
 Howshole, 40  
 Howselin, 37  
 Husbands, folk-lore connected with choosing, 24  
 Hydrophobia, remedy for, 224  
 Hypericum, 82, 191, 231  
  
 Ill-luck, sitting crosslegged a sign of, 199  
 Images in churches, 50; nodding of, 57, 228; made of rye-dough, 107; in ships, 159; dressed with flowers, 185  
 Immuring of nuns, 20, 122, 218  
 Impotence, 188  
 Incense, 64  
 Inflammation, spell against, 125, 192  
 Insect indicating presence of saltpetre, 254  
 Invisibility, 53, 102, 181, 211  
 Invoking the moon, 83  
 Irish customs, 21, 27, 37, 42, 63, 99, 115, 131, 172, 190, 204; oaths, 131  
 Iron, 206; used against thunder, 22, 104, 178  
 Itching of eyelid, 54, 164  
 Ivy used at Christmas, 5; tavern-bush dressed with, 108; churches dressed with, 122

- Jack a' Lent, 162, 238  
 January, weather in, 7  
 Jaundice, teaches a cure for, 256  
 Jews, belief of regarding beans, 102;  
     veiled at divine service, 156  
 Joint-gout, 201  
 Journey, Caesar's use of a charm on  
     going a, 194  
 Jupiter's beard (= houseleek), 167  
  
 Katharine, S. invoked, 29  
 Keepers' offerings to S. Luke, 77, 173  
 Kent, folk-lore, 22, 104; how valen-  
     tines are chosen in, 24; bread folk-  
     lore, 51; whipping Tom in, 59; cus-  
     toms, 182; proverb, 197  
 Kichell, 7  
 King of the bean, 88, 122, 183  
 King's health, drinking, 13; evil, cures  
     for, 186, 187, 190, 241  
 Kirk-garth, 179  
 Kissing, 149; of right hand, 195  
 Kit-of-the-candlestick, 243  
 Knife, divination by, 25, 92, 93  
 Knockings, 252  
 Knots, lovers', 82, 110, 232; Hercules',  
     199  
  
 Labour, hindering, 73, 111  
 Labyrinth, 70, 208  
 Lamps, 122; in churches, 73  
 Lancashire, simnels in, 215  
 Laplanders, marriage custom of, 150  
 Lapwings laying in an easterly position,  
     260  
 Lares, 12; wheat or barley used as,  
     172  
 Laurel garland, 139  
 Left hand, rings worn on, 40  
 Lent, simnels used in, 14, 214; cus-  
     toms, 161, 238  
 Letters, initial, 39; number of, in name,  
     divination by, 197  
 Levants, 244  
 Lew (= warm), 9, 123, 216  
 Libum, 7  
 Lide, March called, 13  
 Lightning, 195  
 Lincolnshire, snake-lore of, 38  
 Lions' heads, springs adorned with,  
     111  
 Liquors, fermented, 133  
 Livery, 186  
 Lizards thought poisonous, 249  
 Loaches drunk in sack, 256  
 London, horseshoes used against witches  
     in, 27, 104, 204; pardon of malefac-  
     tors in, 126; spitting on money in,  
     231  
  
 Lord of Misrule, 88, 122  
 Lot-meads, 92, 233  
 Lots, 16, 24, 90, 115, 143, 145, 146, 160,  
     175, 232  
 Love-charm, 190  
 Love-feasts, 13, 14, 224  
 Love-knots, 82, 110, 232  
 Lovers, customs of, 84  
 Loving cup, 5, 214  
 Lucky hand, 183  
 Luke, S., offerings to, 77, 173  
 Lying, signs of, 28  
 Lyre, 168  
  
 Mad dog, spell against, 125  
 Magic, instances of, 52, 64, 83, 189,  
     190  
 Magpie chattering, 26; building high  
     a sign of wet, 258  
 Maids' funerals, garlands at, 178  
 Malachi (S.), prophecies of, 134  
 Malefactors, pardon of, 126  
 Man, wild, sign of, 134; bite of, poi-  
     sonous, 250  
 Maps, 158  
 March called Lide, 13  
 March-paines, 14  
 Margaret, S., chapel dedicated to, 174  
 Marriage, 173; times prohibiting, 61;  
     divination regarding, 62; criminal  
     pardoned if marriage be promised,  
     126; fire and flint used at, 150  
 Masses for the dead, 18, 78  
 Master of the feast, 149  
 Mawle, church or holy, 19, 127, 217  
 May-day, 18, 119  
 Maydew beneficial, 250  
 May Eve custom, 119; meeting of  
     witches on, 18  
 Maypole, 119, 139  
 Mazar-bowle, 35  
 Mazes, 70, 140, 208, 230  
 Meals, music at, 27  
 Meat, salting, at wane of moon, 201  
 Mere-stones, 13, 127  
 Merry-thought, divination by, 92, 93;  
     why so called, 92  
 Midsummer Eve customs, 26, 97, 119,  
     133, 152; bonfires on, 26, 96, 220;  
     charm for invisibility, 53, 181  
 Midsummer-men, 25, 220  
 Midwives' custom, 73  
 Minerva patroness of scholars, 15  
 Misrule, lord of, 88, 122  
 Misseltoe, 89  
 Mizmazes, 70, 140, 230  
 Moles in the face, 197  
 Moly, 189  
 Monday, not paring nails on, 196

- Money left by fairies, 29, 102, 125, 235;  
     buried with the dead, 159, 165  
 Moon, new, 36, 131, 142, 180; invoca-  
     tion of, 83; observations of, 85;  
     figure of, 112; curing warts by, 118;  
     salting meat at wane of, 201  
 Moonwort, power of, 248  
 Morning dreams, 57  
 Morrow-masses, 46  
 Mountain ash against witches, 247  
 Mourning, sign of, 144; time of, 145  
 MSS., price of copying, 160  
 Mud a cure for cancer, 255  
 Music at meals, 27  
 Myrrh, 75  
 Myrtle as a remedy, 188  
  
 Nail, iron, in falling sickness, 199;  
     and woodpecker, 248  
 Nailbourne, 244  
 Nails, paring, 111, 196; spots on, 113  
 Names, 40; cut on trees, 57, 156; of  
     week-days, 99  
 Needle given to fellows of Queen's Col-  
     lege, Oxford, 142  
 New moon, 36, 83, 85, 131, 142  
 New Year's Day, 8, 194; custom at  
     Oxford, 142; gifts, 8; Evefolk-lore, 95  
 Newton (Wilts), Trinity Sunday  
     custom at, 136, 236  
 Newts thought poisonous, 249  
 Niall (= woodpecker), 258  
 Nickard, 30  
 Nightmare, to prevent, 118  
 Nodding of images, 57, 228  
 Noel, 5  
 Nouvelle (= novelty), 7, 181  
 Numbers, 196; unlucky, 60; even or  
     odd, 63, 183, 187, 188, 194, 198, 199,  
     200  
 Nuns, immuring of, 20, 122, 218  
  
 O Sapientia, 341  
 Oak used by Druids, &c. 95; sacred,  
     148; groaning when felled, 247  
 Oaths, 128; Irish, 131  
 Odd number, 63, 183, 187, 188, 194, 198  
 Offerings to S. Luke, 77, 173  
 Offertories at funerals, 26, 64, 65, 219  
 Old Wives' Tales, 67, 229  
 Omens, 8, 20, 26, 31, 32, 75, 109, 115,  
     152, 177, 180, 196  
 Ordeal by fire, 16, 126; by water, 126  
 Organs in churches, 20  
 Orpine, divination by, 25, 220  
 Oswald, S., invoked, 16, 29, 220  
 Osythe, S., invoked, 29  
 Ovid, extracts from *Fasti*, 6; *Epistles*,  
     56  
  
 Owls, unlucky, 64, 75, 109, 156  
 Oxen, wassailing of, 9, 40; protected  
     from witches, 247  
 Oxford, shape of, 50; May custom at,  
     18; Holy Thursday custom at, 32;  
     spring at, 34; O Sapientia observed  
     at, 41; Christmas and New Year's  
     customs, 142; Whitsuntide custom,  
     202  
 Oxfordshire (Launton), Christmas cus-  
     tom, 5; funeral custom, 24; cockle-  
     bread in, 44; dancing the candle-rush  
     in, 44; haunted house in, 53; gospel  
     read at Stanlake, 59; cakes in, 65;  
     garlands in, 75; May pole, 119;  
     springs in, 121; Lent custom, 161;  
     burial at Middleton Stony, 166. *See*  
     also Ambrosden  
  
 Pain benit, 7  
 Painted windows, 48  
 Palilia, 34, 151  
 Palm Sunday custom, 9  
 Pancakes, 182  
 Pardon of malefactors, 126  
 Paring nails, 111, 196  
 Paris (Matthew), quoted, 12  
 Parley, white flag hung out for, 75  
 Parson's penny, 219  
 Pasque-flower, 188  
 Passage of souls over Whinny-moor,  
     31, 149  
 Paul's Day (S.), weather lore of, 94,  
     96  
 Pea, queen of the, on Twelfth night,  
     183  
 Penance in white sheet, 151  
 Penny put in mouth of the dead, 159;  
     the parson's, 219  
 Pentacle, 51, 124, 225  
 Pentalpha, 50, 225  
 Pentangle of Solomon, 51  
 Perambulations, 13, 17  
 Perfumes offered to the Gods, 16; in  
     churches, 77  
 Periwigs, 61, 151  
 Persius quoted, 38, 42  
 Pestilence, birds not breeding before,  
     249  
 Peter, S., penny offered to, 159  
 Phantoms, 10  
 Picus and Faunus, 14, 84  
 Pillar and tomb, 144  
 Pimlico, to walk in, 243  
 Pin and web in the eyes, 189, 240  
 Pins, 67  
 Pipes, 20, 62; and tabor, 15, 217  
 P—sing, 99, 200, 201  
 Pitched cans, 179  
  
 U

- Plague, toads a remedy against, 256  
 Planets, signs of, 124  
 Planetary hours, 100  
 Plants, popular remedies connected with, 254; on graves, 175, 239  
 Plants quoted, 45  
 Plighting of troth, 56  
 Pliny's *Natural History* quoted, 175  
 Ploughmen's feasts, 9  
 Plygain, 161, 238  
 Poisons, 209  
 Polenta, 182  
 Populus, 134  
 Porcelain, 158  
 Portents, 79, 85, 86  
 Prayer on going to bed, 34; for cattle, 131; washing before, 146, 148; power of, 176; for the dead, 194  
 Praying towards the east, 17; to saints, 28, 79  
 Preservative, a, 125, 190  
 Price of copying MSS., 160  
 Prophets, 134  
 Prostration, 64, 120  
 Proverbs, 120, 235, 242; Welsh, on weather, 7; Wilts, 9, 123, 242; West of England, 13, 242; concerning ryedough, 107  
 Pudding cake, 182  
 Purgation, 17  
 Purgatory, 10  
 Purple dye, 158, 238  
 Putting-off of hats, 37  
 Putting on the right shoe first, 175  
  
 Quarrelling caused by washing together, &c. 99  
 Quartan ague, spell against, 125, 198  
 Queen of the Pea, 183  
 Quick-grass, a cure for king's evil, 190  
 Quintain, riding at the, 171  
  
 Rabbits, *see* Conies  
 Rain, charm against, 180; sign of, 258  
 Raising of spirits, 211  
 Ram hunted on Holy Thursday, 132  
 Rat gnawing, 177  
 Ravens unlucky, 109  
 Raw-head and bloody-bone, 59  
 Rayer, 21  
 Rebuses, 207  
 Receiving of sortes, 16  
 Refined cups, 72  
 Reseda used as a spell, 125, 192  
 Revels, origin of, 45, 224  
 Rhabdomancy, 115  
 Rhyme, local, 247  
 Rhymers, 81  
  
 Richard, S., his well at Droitwich, 33, 71, 224  
 Ricketts, the, 250  
 Riding at the quintain, 171  
 Right hand, 78, 178; giving of, 145, 174; shoe, 175  
 Ring, 79, 204, 231; worn on left hand, 40; fingers, 205  
 Ringworm, cure for, 192  
 Robin Goodfellow, 14, 81, 84, 86  
 Rocking-cake, 65  
 Rod, divining, 115, 234; magic, 115; Moses', 515  
 Rogation-days, gospels read on, 59  
 Rosamond, Fair, 70, 230  
 Rose, a sign of silence, 110; planted on graves, 155  
 Rosemary at funerals, 74  
 Rubigalia, 17  
 Rye-dough, images of, 107  
  
 Sacred oak, 148  
 Sacrifice, salt and barley in, 143; of wine, 144; washing hands before, 145; before meat, 146  
 St. John's Wort, 82, 191, 231  
 Saints painted on ships, 56, 139; canonised, 66; prayers to, 79; glories of, 148, 163  
 Salisbury, boy-bishop at, 171; tradition of church at, 208; of pillars of, 251; legend of site of, 251  
 Salt, 152; strewing of, 163; burning of teeth with, 11, 27; Christmas folklore, 26; falling of, 32, 110; against evil spirits, 121; Eton custom regarding, 132, 236  
 Salting meat at wane of moon, 201  
 Saltpetre, presence of, indicated by an insect, 254  
 Samolus, 188  
 Sampson's foxes, 16  
 Savine, 188  
 Saying grace, 146  
 Scapegoat, 35  
 Scarecrow, 184  
 Scarlet, the colour as a remedy in smallpox, 49, 226  
 School folk-lore and customs, 25, 40, 41, 161  
 Sciatica, 193  
 Scottish folk-lore and customs, 36, 83, 177, 182  
 Scotland, moon worshipped in, 142  
 Screech-owls, 64, 75, 158  
 Scutcheons in windows, 207  
 Sea-mews a sign of a storm, 257  
 Secret writing, 63  
 Seisin, 186

- Sere month (= August), 123  
 Serenades, 18  
 Serpents, 38; used in charm for invisibility, 53, 181  
 Servi, 47  
 Seven children at a birth, 260  
 Sevensnight, 17  
 Shaling (= shedding of teeth), 11, 27  
 Shavelings, 152  
 Shears and sieve, 25, 164  
 Sheep, S. Oswald invoked for, 29  
 Sheep-shearing, 34  
 Sheet, white, penance in, 151  
 Shepherds, wages of, 45  
 Shields, 69, 77  
 Ship, dead bodies, &c., unlucky on, 67, 200; image of saint on, 56, 159  
 Shoe, putting on the right first, 175  
 Shot, charm against, 153  
 Shropshire, soul-cakes in, 23  
 Shrovetide, cockfighting at, 35, 41; Eton, custom at, 132  
 Sieve and shears, 25, 164  
 Signets, 205  
 Sillyhow (= canl), 113, 234  
 Silver bullet will kill a Hardman, 154; boats for drinking, 210  
 Simnels, 7, 14, 214  
 Sin-eaters, 19, 24, 35  
 Singeing of swine, 144  
 Singing at funerals, 30, 145; of gospels and carols, 160  
 Sirens, 163  
 Sistrum, 15  
 Sitting cross-legged, 111, 199  
 Sleet, 221  
 Slough of an adder, 38, 224  
 Smallpox, remedial property of scarlet in, 49, 226  
 Smoke follows the fairest, 111  
 Snails a remedy against gout, 257  
 Snake, *see* Adder  
 Sneezing, 103, 104, 150, 177, 194  
 Somersetshire customs, 40, 41; Midsummer fires in, 96; toad folk-lore in, 183, 184; lot-meads, 233; proverb, 243  
 Son, disinherited eldest, 107  
 Sorcery, 164  
 Sortes, 16, 90, 115, 145, 146, 160, 175, 232  
 Soul cakes, 23  
 Souls, passage of, over Whinny Moor, 31, 149  
 Sowle-grove, 9, 123, 216  
 Spade money, 219  
 Spanish fig, 258  
 Sparring a door (= barring), 56  
 Speaking by one's fingers, 61  
 Spells, 124, 125, 131, 136  
 Spirits, charm against evil, 12; in sacrifice, 143; appearing of, 144; raising of, 211  
 Spittle, 42, 80, 159, 190, 195, 231  
 Spleen, recipe for, 184  
 Spontaneous generation, 246  
 Spots on the nails, 113  
 Spring, swallow a sign of, 114  
 Springs, gospel read at, 34; at Oxford, 34; in Cheshire, 58; adorned with lions' heads, 111; in Oxfordshire, 121; healing, 243; a sign of dearth, 244; giving warning of political changes, 245; a sign of dry or wet weather, 257  
 Squatmore, 255  
 Squills, hanging up, 184  
 Squires, 77  
 Staffordshire, rhymes in, 81  
 Staffs and sceptres, 172  
 Stags' horns, 76  
 Stanlake (Oxon.), gospel read at, 59  
 Star of the earth, 254, 255  
 Stephen, S., horses bled on his day, 27; invoked in baking, 29  
 Stews, 97, 234  
 Stick, falling of, as an omen, 115  
 Stobball-play, a Wilts game, 260  
 Stone, with a hole, against nightmare, 28, 118; the warning, 246  
 Stonehenge, tradition regarding, 252  
 Storm, seamews a sign of, 257  
 Stranger in the candle, 57, 114  
 Strawberries sometimes injurious, 246  
 Strewing of salt, 163; of tombs, 165; of flowers, 184  
 Striking a bargain, 56, 228  
 Stroking with dead hand, 198, 240  
 Stumbling at threshold unlucky, 26, 56, 60, 177  
 Sun, picture of, 112; does not dance on Easter Day, 113  
 Sunningwell (Berks.), gospel read at springs, 34  
 Suppers at funerals, 146  
 Surplices, 17  
 Surrey, mazes in, 71; fairy-ground in, 123, 235; roses on graves in, 155; graveyard superstitions in, 253; causeway made by the devil in, 254  
 Sussex, snake-lore of, 38, 228; causeway made by the devil in, 254  
 Swallow, one does not make spring, 13; sign of spring, 114; unlucky to kill, 114  
 Swarming of bees, pans beaten at, 15, 87  
 Swearing, 128, 173  
 Swifts (= newts), 249



- Swimming, trial of witches by, 126  
 Swiss folk-lore, 23  
 Sythe, S. (= Osythe), 29
- Table-books, 157  
 Tabor, 15, 62, 150, 167; and pipe, 15, 217  
 Talismans, 96  
 Tansies at Easter, 88  
 Tapers in churches, 73  
 Tapestry, 209  
 Tasters, 210  
 Tavern-bush, 108  
 Teeth, burning of with salt, 11, 27; coral connected with, 114; worn against toothache, 164  
 Tele-house, 136  
 Tempests, 211  
 Tenches a cure for jaundice, 256  
 Temples, gifts to, 209  
 Tergetors or Tregetors, 51, 135, 227  
 Tetter, cure for, 192  
 Theocritus quoted, 108, 109  
 Thief in candle, 26, 158  
 Thieves and dead man's hand, 103; their handsel unlucky, 120  
 Thorn a protection against witches, 18  
 Three, the number, 87  
 Threshold, stumbling at, 26, 56; horse-shoe on, 123, 204  
 Throwing dust on one's head, 144  
 Thunder, charms against, 22, 167  
 Thursday (Holy), ram hunted on, 132  
 Tibullus, extracts from, 151  
 Tilting, 120  
 Timber folk-lore, 259  
 Tinned pots, 207  
 Tintinnabula, 208  
 Toad buried in fields, 183; found in an ash tree, 250; a remedy against the plague, 256  
 Tom, Whipping, 59, 228; a-Bedlam, 205, 241  
 Tomb and pillar, 144  
 Tombs, strewing of, 165  
 Tongue, an evil, 60, 80; charm against, 12  
 Tongues tied with a charm, 11  
 Tonsures, 177  
 Toothache, 198; tooth worn against, 164; groundsel used against, 191; ginger used against, 193; cure for, 198  
 Tournaments, 127  
 Towns built in form of a cross, 50  
 Transplanting diseases, 203  
 Trees, 95; cutting names on, 57, 156; spontaneous falling of, 180; groaning when felled, 247
- Tregetors, 51, 135, 227  
 Trial of witches by swimming, 126  
 Trinity, the, 105  
 Trinity Sunday custom at Newton, 136, 236  
 Troth, plighting of, 56  
 True loves knots, 82, 110, 232  
 Twelfth eve custom, 40; Twelve-tide, 65, 183  
 Turnips, 183  
 Turnsol, 186  
 Turvill Acton, chapel at, 174, 239  
 Twosole, S. (= St. Oswald), 29, 220  
 Twy, a meteor, 259  
 Tying of tongues with a charm, 11  
 "Ungirt, unblest," 60, 112  
 Unleavened bread, 9  
 Unlucky number, 60; days, 63; creatures, 181  
 Urine as a charm, 118
- Valentines, how chosen in Kent, 24  
 Vanishing of ghosts, 87  
 Vastellus, 8  
 Veiling of bonnets, 199  
 Verbascum a cure for botches, 191  
 Verbena, 191  
 Vervain, 82, 191  
 Victims, 143  
 Villains, 47, 58, 135; whipping of, 58  
 Vine, wild, 186, 255  
 Violin, 168  
 Viper, *see* Adder  
 Vipse, a spring, 245  
 Virgil, extracts from, 80  
 Vowing of children, 97
- Wafers, 86; used in Lent, 14  
 Wakes, origin of, 45  
 Wales, rhymes in, 81  
 Walking after death, 35  
 Wallingford Castle, Berks, 48  
 Walnut-pith as a remedy, 255  
 Warming-stone, 246  
 Warts, cures for, 118, 186  
 Warwickshire, rhymes in, 81; funeral custom in, 99  
 Washing together a cause of quarrelling, 99; hands before sacrifice or prayer, 145, 146, 148  
 Wassail cakes and custom, 9, 40  
 Wassal bowls, 8  
 Wastell bread, 7; bowls, 8  
 Water, ordeal by, 126; holy, 19, 121, 128  
 Wax, figure of, used in witchcraft, 61  
 Weariness, cure for, 192  
 Wearing of an elder-stick, 178, 184, 239

- Weather-lore, 7, 9, 13, 93, 183, 235, 257  
 Wedding-rings, 204  
 Weddings out, 14, 19; riding at quinquain at, 171  
 Weekdays, names of, 99, 116  
 Wells, feasts about, 32, 121, 222  
 Welsh weather proverb, 7; customs, 15, 20, 27, 36, 37, 159, 161, 183, 219; hubbubs, 173; boats, 176  
 Werewolf, 66  
 West of England, March called Lide in, 13; customs, 40, 45  
 Westchester, May Eve custom at, 119  
 Westminster, maze at, 71  
 Wheat used as a Lar, 172  
 Whinny-moor, 31, 149  
 Whipping Tom, 59, 228  
 Whistling, 21; for wind, 21, 195  
 White flag, 75; sheet, perance in, 151  
 Whitlow, cure for, 186  
 Whitsuntide, birch at, 119; Oxford custom at, 202  
 Whitty-tree, 247  
 Whore on shipboard, 67, 200  
 Widows, marriage of, 7  
 Wild man, sign of the, 134, 177  
 Willow garlands, 75  
 Wilts, stobball-play in, 260; elder-stick worn in, 178, 184; offerings to S. Luke in, 173; hot-cockles played in, 96; blessing of cattle in, 77; sheep-shearing in, 34; mazes in, 71; garlands in, 74; February called Sowle-grove in, 9, 123; S. Oswald invoked in, 16; marriage lore, 24; harvest custom, 34; lot-meads in, 92; Newnton custom, 136, 235  
 Wind, whistling for, 21, 195  
 Windows, painted, 48; at Salisbury, 105; scutcheons in, 207  
 Wine offered to the gods, 144, 146, 170  
 Winnowers whistling for wind, 195  
 Wishing a happy new year, 8, 194  
 Witchcraft, 61, 191  
 Witches, 59, 177, 260; custom of, 10; test for, 10, 126; meeting of, on May Eve, 18; and streams, 27; horseshoes used against, 27, 104; using eggshells, 110, 193; preservative against, 247  
 Witches' night, 133  
 Wizards, 260  
 Wolf, tooth of, as an amulet, 115, 204; taken for godfather, 131  
 Women, fertility of, 10  
 Woodpecker and nail, 248; cry of, a sign of rain, 258  
 Woodstock, haunted house at, 53; May Eve custom, 119  
 Woolpacks, church said to be built on, 208; London Bridge said to be built on, 209  
 Worcestershire custom, 21; well-dressing in, 33, 71  
 Writing, secret, 63  
 Yeast, 182, 260  
 Yew trees in churchyards, 64, 178, 179  
 York taken by King Arthur, 5  
 Yorkshire Christmas customs, 5; howling at funerals, 21; funeral customs, 30; Whinny-moor in, 31, 149; minstrels, 21; invocation of new moon, 83; spitting on money in, 231  
 Yowle, a cry for wind, 21  
 Yu-batch, 5  
 Yule, 5, 170  
 Yule-games, 5  
 Yule-log, 5, 2, 13





